



THE REFORMED CHURCH REVIEW

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I.

AN ADDRESS ON THE CENTENNIAL ANNIVERSARY OF THE REV. DR. N. P. HACKE'S ARRIVAL IN WESTMORELAND COUNTY.¹

A. E. TRUXAL.

INTRODUCTION.

At a given stage in the celebration of the Passover Festival by the children of Israel, the oldest son would ask the question, What mean ye by this service; in response to which the head of the company would reply that it meant the commemoration of the experiences of their fathers of old, in their deliverance out of Egyptian bondage, in their journey through the wilderness and their entrance into the promised land; and a commemoration of the manifold mercies of God bestowed upon them during that early period of their history; and it also

¹ An address prepared for the centennial anniversary of the beginning of Dr. N. P. Hacke's long pastorate of the Greensburg charge, held in the first Reformed Church of Greensburg, Pa., on December 7, 1919; but not delivered on account of the death of the author's oldest son on December 2, in Denver, Colorado, whose earthly remains were laid to rest in Somerset, Pa., on the day of the anniversary services. For the sake of preserving the historical and biographical facts which it contains it is by request published in the REVIEW.

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meant the renewal of their fealty to the God of their Fathers and their God.

If we were asked to-day, What mean ye by this service, our answer would follow very closely the order pursued by the ancient Jew in his explanation of the Passover Festival. We mean to commemorate the experiences of the Fathers of the Reformed Church in this community, to rejoice gratefully in the blessings which God bestowed upon them, and to express our appreciation of the works which by divine mercy and grace they were enabled to accomplish, and also to renew our allegiance to the Lord our God, and by the help of His Spirit to re-consecrate ourselves to His most blessed service and praise.

The leader of the Fathers that went before us and the spokesman for God to His people, from whose life and character and works divine influences emanated for the good of the community, was the late Rev. Nicholas P. Hacke, D.D. It was he who went in and out among our Reformed ancestors for more than a half-century and broke unto them the bread of life; and consequently it is the leading facts of his life and the major accomplishments of his works that we wish to recall on this occasion.

The first Reformed minister of Westmoreland county was the Reverend John William Weber who began his labors in this field in 1783, and closed them in 1816. He was followed by Rev. Henry Habliston with a pastorate of only three years. Then a hundred years ago, in October of this year came Rev. Nicholas P. Hacke a young man, only nineteen years of age, who remained in the charge to the end of his life.

HIS EARLY LIFE.

Nicholas Phillip Hacke was born in the city of Baltimore on September 20, 1800. He was the son of Nicholas Hacke and his wife Sophia, née Smith, the former a native of Bremen, Germany, the latter of Zweibrücken of the same country. Nicholas, Jr., was baptized in infancy by Rev. Dr.

Dryer, pastor at the time of the Reformed Church of Baltimore. He grew in wisdom and stature and in favor with his parents and friends who destined him for the gospel ministry. It was the earnest desire of his father that he should be thoroughly educated in German and English so that he should be able to officiate in both languages. When nine years of age he was taken across the Atlantic by his Uncle William, the owner of a vessel. He lived with his grandmother in Bremen, from whose home he attended the schools and the church of the city. When thirteen years of age after several years of catechetical instruction, he was confirmed a member of the Reformed Church by the Rev. Dr. Meyer of Bremen. After seven years of study in Germany he returned to his family in Baltimore in 1816.

At that time the Reformed Church in this country had neither college nor seminary. In order to prepare young men for our ministry, pastors here and there in the church, who had been well educated, received young candidates into their homes and gave them instruction in the various departments of theology. Rev. Christian Lewis Becker, D.D., who had been called from Lancaster to Baltimore was one of the men who prepared candidates for the ministry. Mr. Hacke was placed under his instruction. About two years afterwards, on July 12, 1818, Dr. Becker, after a somewhat prolonged illness, died. His students were then sent to his son, Rev. Jacob Christian Becker, who was pastor of a charge in Northampton county, Pa., near the town of Bethlehem, where they continued and completed their studies. In the spring of 1819, Rev. Henry Habliston when he was about to leave the Greensburg charge for another field of labor, wrote to Rev. Mr. Becker for several young men to visit Western Pennsylvania with the view of settling as pastors among the destitute people of this section of the state. Dr. Becker submitted the matter to his students, and Henry Koch and Nicholas Hacke expressed a desire to respond to this invitation. Mr. Hacke wrote to his father, pleading earnestly for his permission to take the trip and for funds

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to defray the expenses. The father's earnest purpose had been to send the son to an English seminary for the completion of his studies. However, he yielded reluctantly to the son's request, and furnished him the means to make the journey to Westmoreland county.

The mode of travel was by horseback. Messrs. Koch and Hacke and a farmer by name of Byers made the long and tedious journey in wet weather and on muddy roads, from Bethlehem, via Reading and Forte Loudon, across the mountains to Greensburg. During the trip they were frequently drenched with rain and covered with mud.

Mr. Koch proceeded to Clarion County to preach to the scattered people of that section of the country; Mr. Byers went to Mt. Pleasant township to visit his kindred there; and Mr. Hacke remained to preach to the congregation of the Greensburg charge. Appointments had been made for him throughout the charge, some of them for week-day services. His first sermon was preached in the Ridge Church. Here the congregation to hear him was quite small. At Harrolds, Brush Creek, and Denmark Manor the congregations were larger. In Greensburg the church in building was not completed, and as a consequence he preached in the court house to a large audience on Sunday morning. The services of the youthful preacher were acceptable to the people, not because of any special merits in them, but because they contained the promise of better things to come. He received a call to return after the completion of his studies and become their pastor. Mr. Koch received a similar call from the congregations of Clarion County. The two young candidates returned by a northern route to the parsonage of the Stone Church in Northampton county.

There was but one synod of the Reformed Church in this country at that time. It met in September of that year in the city of Lancaster. The students, Koch and Hacke, attended its sessions as applicants for the gospel ministry. They were examined, licensed to preach, and ordained to the

ministry on September 9, 1819, and were ready now to follow their calls to the western part of the state.

However Mr. Hacke was a very young man and the rule of synod was that when a young man was ordained to the ministry he ought to engage in some missionary work before settling in a self-supporting charge. Accordingly Rev. Mr. Hacke was requested to go to North Carolina as a missionary. As an obedient servant of the church he acquiesced. He went to his home in Baltimore and in a short time thereafter reported in Hagerstown where the treasurer of the Mission Board, the Rev. James R. Reilly, was to furnish him with his equipment for his missionary journey. But the treasury was empty; after some investigation the treasurer discovered that the outlook for funds was not encouraging, and he accordingly advised young Mr. Hacke to follow his call to Westmoreland county. This advice was in accord with his own feelings in the matter and he carried it out without delay. His father supplied him with a horse, books, clothing and some funds and he at once entered upon his second trip westward and early in October in 1819 he arrived in Westmoreland county and became pastor of the Greensburg charge and remained pastor of it to the end of his life.

HIS PASTORATE.

The first requirement upon entering upon the pastorate was a home in which to live. This he secured from Jacob Hugus, a farmer living several miles southeast of the town. For boarding, lodging and horse-feed he was to pay the annual sum of sixty dollars. Later he married one of Mr. Hugus's daughters and made a home for himself. For salary he was to receive whatever sums the deacons might be able to collect, This did not amount to very much as the contributors, mainly the heads of families in those days, gave each only from twenty-five cents to a dollar. The perquisites for baptisms, confirmations, funerals and marriages at times were large in number but small in quantity. His financial support in-

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creased gradually, but slowly, though he at no time received what might be called an adequate salary. Yet he managed to live comfortably and provide for his family respectably.

HIS CHARGE.

When Dr. Hacke located in this field the charge consisted of five congregations already mentioned—Greensburg, Harolds, Brushcreek, Denmark Manor and the Ridge or St. Paul. Three or four years later he took charge also of the Youngstown and Ligonier congregations which he served for a period of ten years. For several years during that time he also served Kintigs or St. John's, near Mt. Pleasant. So that at one time eight congregations belonged to his charge, and he gave regular services and catechetical instructions in each one of them. But as no evening services were held in those early days, though he utilized the holidays of the year, the appointments in a congregation would come only every four, six or eight weeks. The above mentioned three congregations were some year later again severed from his charge and connected elsewhere. But from 1853 to 1867 he served also the Hill or Emmanuel Church. The people he served at different times in his ministry were scattered over a territory thirty miles long and twenty miles wide. In the very nature of the case, he could not do much pastoral visitation as such work is understood in the present day. But he would visit the sick, bury the dead, marry the betrothed, gather the boys and girls into his catechetical classes and prepare them for confirmation. The discharge of these pastoral duties together with the services of the sanctuary necessitated his absence from home a large part of his time.

PROGRESS MADE.

In the days of our fathers progress in the general affairs of the community as well as also in church matters was slow. Gradually, however, the people accumulated some wealth, their intelligence was enlarged, their modes of life and social cus-

toms were improved. The little log hut gave place to a more pretentious residence, and the stable with thatched roof was displaced by a commodious barn. The people procured for themselves more comforts and conveniences of life. Style and taste in dress began to manifest themselves. Notwithstanding the conservatism of the people and the paucity of opportunity, progress was gradually made along the whole line.

The church moved forward in like manner. Dr. Hacke was conservative. He was disinclined to urge the people to take forward steps. He preferred them to make progress by their own motion. And progress was made everywhere. The little log churches were displaced by larger solid brick buildings. These, however, were originally constructed without chimneys and contained no heating appliances. Later stoves were introduced with smoke pipes running through the ceiling and the roof. The small pulpit standing on a post was removed and a more artistic one erected. Largely through Dr. Hacke's influence pipe organs were installed in many of his churches. This was an innovation, as very few if any of the churches of other denominations had as yet introduced musical instruments in the worship of the sanctuary. Collections had been regularly taken to meet the contingent expenses of the church, but none for benevolent objects. Offerings for benevolence were gradually introduced. The churches and cemeteries were inclosed by respectable fences. Each of these forward steps called forth opposition and contention. But Dr. Hacke managed all such matters with such tact and judiciousness that all parties acquiesced in them in the end.

However he was not so successful in controlling the transition from German to English in the services of the church. In the course of time the demand arose for more frequent services in the churches and for some services in the English language. To comply with this demand would have required the severance of one or more of the congregations from the charge, a transaction to which both he and the congregations were opposed. The majority in each congregation were also opposed

to the introduction of the English language into the services. Dr. Hacke favored the German side of the question. As a result some members were lost to the Reformed Church; others withdrew and formed new Reformed Churches in which the English language alone was employed. This occurred in three or four cases. Dr. Hacke and his friends no doubt failed to meet the language question most judiciously. And yet we must judge their course charitably. It is not an easy matter for persons to change their language. Language stands for more than simply a mode of speaking and writing. The forms of thought, modes of life and social customs of a people are all of them gathered up into their language and assimilated by it. Their language is the expression of their very life. No people can recast their life in new molds without pangs of heart and qualms of conscience. To do so requires great sacrifices. This however is no excuse for the mistaken course our fathers pursued, but it is cause for charitable judgment on our part.

UNION CHURCHES.

All of the churches of the charge were Union Churches owned and employed by Lutheran and Reformed congregations. Dr. Hacke lived and labored peaceably and amicably with his Lutheran colleagues and brethren, and often ministered unto the Lutheran people in the absence of their pastor. He was a zealous advocate of Union Churches for the reason that he cherished the hope that the Lutheran and Reformed Churches in this country would in the near future become united and form but one church. He would not have taken part in the erection of a distinctly Reformed Church anywhere unless there would have been no Lutheran people within reach to join in the enterprise. What would be his emotions were he to return to Harrolds to-day and see a Reformed Church and two Lutheran Churches in place of the one church in which he had officiated all the years of his ministry!

AS A PREACHER.

Dr. Hacke was an educated cultured gentleman. His ministrations were for many years performed exclusively in the German language. During the last part of his pastorate he preached also in English. It is, however, of his German preaching I wish to speak. I sat under his teaching and preaching until I was nineteen years of age. I was baptized, catechized, confirmed and examined for licensure by him. He was an excellent preacher. He was not an eloquent but a very pleasing speaker. He employed chaste words and well-rounded sentences. He was possessed of a clear musical voice. His pronunciation of the German language was beautiful. He prepared his sermons thoroughly and delivered them without manuscript. He gave his message to the people in a calm, dignified manner, employing but few gestures. He was not emotional at all, neither in the matter nor manner of his preaching. He appealed to the intellect of his hearers rather than to their emotional nature. His aim was to instruct them in the divine truth. He laid down his premises, and reasoned clearly and logically from them to his conclusions. He was a convincing preacher and teacher and made substantial Christians. At the close of his labors numerous men and women and whole families could be found all over this central portion of the county, who were firmly indoctrinated in the Christian faith, according to the Reformed apprehension of it. Very few of the people taught by Dr. Hacke wandered from the fold. Some withdrew on the score of language; but not on the ground of inefficient teaching.

Dr. Hacke prepared his prayers as carefully as his sermons. From a lecture on prayer before the catechetical class I have reason to believe that he wrote his prayers, studied and committed them, and then employed them in the sanctuary to lead the people to the throne of grace. A peculiarity of his was that he prayed with his eyes open. Standing straight and erect, almost motionless, with his eyes fixed in front of him, he would offer up the prayers of God's house.

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He was always solemn and serious in the discharge of his duties in the house of God. I never knew him even so much as to smile in the pulpit or before the catechetical class. And his demeanor caused a spirit of seriousness and solemnity also to pervade his congregations in the hours of worship. However, in his social intercourse with his people he was free and easy, giving evidence of a vein of humor dwelling in his nature.

Dr. Hacke was possessed of a strong personality. His knowledge, culture, genial disposition, strong convictions and positive determination caused him to wield a great influence and make a deep and lasting impression upon all those with whom he associated, especially upon those to whom he ministered in spiritual things. For many persons his word was law in reference to any question.

HIS GENERAL INTERESTS.

In the early years of his ministry Dr. Hacke took a deep interest in the general and ecclesiastical affairs of the church. He attended the meetings of the synod at first in the east, at Reading, Lancaster, Harrisburg and other places; then those of the Ohio synod in the west. He was president of the Ohio synod in 1854 in Greensburg and again at Delaware, Ohio. In 1870 he presided at the organization of the Pittsburgh synod. He attended faithfully the meetings of his classis which at one time covered nearly the whole of western Pennsylvania and took an active part in their deliberations and transactions. He was a member of the board of trustees of Marshall College from 1836 to 1853. He was well and favorably known throughout the church and received repeated overtures to become the pastor of charges in eastern Pennsylvania, Pittsburgh and Baltimore, all of which he declined. In 1866 the title of Doctor of Divinity was conferred upon him by Franklin and Marshall College. He duly appreciated this act of the institution, but smilingly remarked that if given at all it ought to have been given many years earlier.

HIS FAMILY.

As already noted Dr. Hacke belonged to a Baltimore family. His father seems to have been in good circumstances, as also his Uncle William, who was the owner of a ship that plied the ocean. His uncle and father went to Cuba on a business trip, where both of them died of yellow fever at Havana. I have not been able to learn when or where his mother died.

Rev. Dr. Hacke married Susan, a daughter of Jacob Hugus, who lived a short distance from town, with whom he had been having his home. As no other Reformed minister was nearer than Bedford, his Lutheran colleague, the Rev. Mr. Steck, performed the ceremony. After the wedding dinner was over Mr. Hacke went to the Harrold church to meet his catechetical class. Later, however, he took his bride on a trip to Baltimore, where his family was supposedly living yet.

Rev. Henry Koch, of Clarion County, married another daughter of Jacob Hugus, and thus the former student companions became brothers-in-law.

Dr. Hacke had four sisters, all of whom married husbands in Westmoreland County. The oldest was married to John Graff, one to George Reiter, who afterwards lived in Alleghany City, whose daughter became the wife of Rev. Geo. B. Russell, D.D., who died a few years ago in Waynesboro, Pa. Another was married to John Hugus and the last to William Hugus, both of whom lived in Unity township, Westmoreland county. Dr. Hacke's family consisted of ten children, six sons and four daughters, all of whom died one after another from 1827 to 1907, excepting Miss Sarah L. Hacke, who is living in Pittsburgh.

HIS PERSONAL APPEARANCE.

Of Dr. Hacke's personal appearance Dr. Russell writes: "Tall, straight, dignified, intellectual, genial, and patriarchial, all who saw him once would ever remember his characteristic appearance. He was always and everywhere in manner and habit a true gentleman of the old school." As he rode the high-

ways in the discharge of his ministerial and pastoral duties he could be recognized at long distances by the stately manner in which he sat his horse; and he was known by every man, woman, and child for many miles around.

And as from decade to decade he walked up and down the streets of Greensburg, as erect as the best trained soldier, with clean-shaven face, florid complexion, high standing collar and white stock, with a pleasant but dignified greeting for every one whom he passed, he commanded the respect and admiration of both young and old, and attracted the attention of strangers as a man of unusual type.

DEATH AND BURIAL.

The infirmities of age came upon him and sickness laid hold of him. No longer able to perform the functions of his office, he resigned his charge in October, 1877, after having served it faithfully for a period of fifty-eight years. And after patiently enduring many neuralgic pains and much intense suffering his life was brought to a peaceful close on Monday, August 26, 1878, almost seventy-eight years of age. The funeral services were held the following Thursday, in the old Union Church on Main St., which was filled to its utmost capacity, with large crowds gathered on the outside. The body lay in front of the chancel rail, within which were seated a large number of Reformed ministers and ministers of the town. Rev. Dr. Thomas G. Appel, of the theological seminary at Lancaster, preached the sermon, and Rev. Dr. George B. Russell, a kindred by marriage, read a biographical sketch of the deceased. A large concourse of people followed the remains to the old graveyard, the procession being led by eighteen ministers, with Rev. D. S. Diffenbacher, D.D., and Rev. D. B. Lady, D.D., who were Dr. Hacke's successors in the charge in front; who also conducted the services at the grave.

COMPARISONS AND PRESENT PROBLEMS.

During the hundred years from 1819 to 1919 *great progress* was made in the community and in the church, both in town and rural districts. The log house on the farm has given place to a palatial residence with all the modern improvements. The city home of 100 years ago sinks into insignificance in comparison with the large mansion of the present day. There has been like progress in intelligence, general culture and social customs. The wealth of the people has increased some thirty, some sixty, and some an hundred fold. Within the bounds of Dr. Hacke's five congregations there are now fourteen congregations, some of them with large memberships. I doubt whether the combined membership of the entire charge at any time was equal to the present membership of the First Reformed Church of Greensburg. There is a hundred years of difference between the square two-story church, with galleries on three sides, primitive seats and plain windows, and the magnificent temple of to-day, with its lofty towers, ornamented walls, costly pews, cathedral glass, grand organ, heating furnace, electric lights and all modern appointments.

A hundred years ago the men and women of the country came long distances to the services of the church on horseback, the young people on foot; some of them carrying their shoes and finishing their toilet at the entrance to the town.

Now they come in automobiles, or not at all.

Our opportunities now are much greater, our privileges more numerous, our spiritual and material possessions are greatly enlarged; accordingly the responsibilities resting upon us are also much larger and more weighty. We as a church are largely what we are because of what our forefathers were and did. The past, however, is not a hitching post to which we are to be bound; but a guide post pointing the way forward for us.

We are to maintain and increase the churches that have come into our hands, and perhaps establish new ones. But that is a small element in our responsibility. Our churches

now can maintain themselves without any great effort, or many sacrifices. The challenge does not come to us from our own immediate community, but from the state, the country, and from the world at large. We are called upon to lift up our eyes and look out and abroad.

There is much unrest and dissatisfaction, much turmoil and confusion among the people of our land and in the world everywhere. Selfishness and greed are causing them to run hither and thither after the material things of the world. Moral and spiritual claims receive but scant consideration. This condition forebodes no good. It is sowing to the wind, and there is danger of reaping the whirlwind. Different interests divide the people into classes. This is a natural necessity. But classes may seek their own welfare to the injury of the people as a whole. That is a violation of the fundamental principles of our constitution and of the teaching of the Gospel of Jesus Christ.

James P. Goodrich, governor of Indiana, on October 14, said before the Grain Dealers Association, at St. Louis: "There is no more dangerous foe operating among us to-day than the class-minded man—whether he be laborer, capitalist or farmer—the man who demands a privilege for his class at the expense of the American people." And the Scriptures tell us that each one is not simply to look on his own things, but also upon the things of others.

If ever the people of our land needed to have the Gospel preached to them, THEY NEED IT TO-DAY. If ever there was a necessity for holding up Jesus Christ before the world THAT NECESSITY EXISTS TO-DAY. Love and mercy, ministry and helpfulness, brotherly kindness and self-sacrifice are the virtues exemplified by the Saviour. And they constitute the moral and spiritual forces that need to be planted in the minds and hearts of our people and of all classes of people.

The Church is challenged to prosecute her missionary work more vigorously and on a larger scale. Forward movements must be inaugurated; Christian colleges, seminaries and uni-

versities must be enlarged for the greater work; the poor of all kinds must be supported; the Gospel must be preached more zealously and positively at home and abroad, more mission churches established and more young men raised up for the gospel ministry. All the means and instrumentalities at the command of the church must be employed for the enhancement of God's Kingdom upon earth. To accomplish these ends not *thousands* but *MILLIONS* of dollars will be required.

A GREATER NEED.

However, a first and greater responsibility rests upon the church than these outward operations. The church herself, her ministers and people, need to come to a deeper and fuller realization of the need of Christ for their own salvation, and for the salvation of the world. The church must exemplify the Gospel. As long as her members are selfish and greedy, unbrotherly and unkind, so long will she be unable to accomplish her mission properly. Our modern church needs to be revived, regenerated and be filled in larger measures with the spirit and life of Jesus Christ; the spirit of love; the spirit of service; the spirit of sacrifice. When she meets this responsibility she will meet the other responsibilities too.

UNITY REQUIRED.

Another matter. I said our fathers made a mistake by clinging too long and too tenaciously to their foreign language. The same mistakes are being committed to-day. Throughout our country are communities not only of Germans but also of Swedes and Bohemians and Hungarians and Italians and people of other nationalities, who are striving to maintain amongst themselves their native language, customs and modes of life.

From the standpoint of the country and that of the church this is a serious mistake. We are one nation and its unity must be actualized by one language. The language of our country is the English, not because there are now or perhaps

ever were more English people in the land than others but for reasons not necessary to state. And the sooner our foreign populations will learn to use the language of the country in their business, their schools, their churches, and in their homes, the better it will be for them and for the country civilly, morally and religiously.

IDEALISM.

When the claim is made that in the spirit and life of Christ is to be found the only true solution of our social, industrial, national and international problems; that the Gospel ought to govern not only individuals, but also companies, classes and nations of men; that business, statecraft, government and diplomacy ought to be brought into subjection to the Teaching of Christ; the *contention* may be made that this is idealism impossible of realization. But let it not be forgotten that the ideal necessarily precedes the real, and that progress is made through the strivings after the realization of the ideal. Reformations always grow out of the ideals that have taken possession of the reformers. It was the idealism of Martin Luther that gave us the German Reformation; the idealism of John Wesley produced the great Methodist Church; the idealism of Secretary Bryan caused a dozen or more peace treaties to be negotiated; idealism caused a league of nations to be formulated.

But the greatest of all idealists is Jesus of Nazareth. He filled his Gospel with ideals for His followers to actualize. Ever since His day they have been striving after their realization. They have made progress. They have accomplished some things, but much more remains all the time to be accomplished. The ideals of the Gospel hang ever before and over the people, leading them onward and upward. The only salvation for man and mankind is to be found in following the ideals which the Lord has graciously and wisely set before them.

CONCLUSION.

We rejoice to-day in the lives and works of our spiritual forefathers and we thank God for the blessings He bestowed upon them. We realize that we are reaping the fruits of their labors and of His Grace. They met their responsibilities according to the measure of their knowledge and ability.

May the Lord grant us grace that we may meet the responsibilities of our day and generations. May He beget in us the larger vision; the stronger faith; the surer hope; the fuller service; the greater sacrifice; which we need for the accomplishment of the work set before us. And may our faithfulness and efficiency be such that those coming after us a hundred years hence, will rise up and call us blessed.

II.

THE NOVUM ORGANUM OF FRANCIS BACON.

GEORGE W. RICHARDS.

Preëminent among the progenitors of our age were Luther, Des Cartes, and Bacon. They were fathers because they were founders—Luther, of a new faith; Des Cartes, of a new philosophy; Bacon of a new science. Each wrote a masterpiece in which he defined his ideals and purposes—Luther, *The Freedom of a Christian Man*; Des Cartes, the *Discourse on Method*; and Bacon, the *Novum Organum*. For our religious ideas, philosophic thought, and scientific achievements we are indebted to these men and to their writings.

Notwithstanding the difference in their genius, there was a marked similarity between their spiritual experiences. Each was gripped by the spirit of sincerity and went in quest of reality. Each protested against the traditional order in church and school, because of its intolerable uncertainty. Each turned critic and sceptic. Each fought his doubts and gathered strength and made a stronger faith his own, one in revelation, another in reason, the third in experiment.

The *Novum Organum* was a great book because it set forth a method for the study of nature not wholly new but presented in a style of irresistible charm and with prophetic enthusiasm for the betterment of human conditions. "For the object of science," wrote Bacon, "is not only contemplative happiness, but the whole fortunes and affairs and powers and works of men."

Before we consider the book in detail, we shall cite certain facts of the author's life which throw light on his work.

Francis Bacon lived through the classic period of English literature. Born in 1561 and died in 1626, his years almost

coincided with the reign of Elizabeth and of James I. When he was a boy the Queen asked his age and with a flash of diplomatic precocity he replied: "Only two years younger than your Majesty's happy reign." The Queen, much pleased by the response, named him "her young Lord Keeper."

Those were times favorable to the birth of genius. Altar and throne, unmoved for a thousand years, were shaken. Religion and politics were in a plastic condition. Anglicanism put Catholicism to flight and Puritanism was protesting with increasing vigor against Anglicanism. Absolutism girded itself for a decisive combat with constitutionalism. The new life blossomed into new literature. Bacon counted among his contemporaries Spenser the poet, Sidney the soldier, philosopher, and lover, Marlowe and Shakespeare the dramatists, Hooker the churchman, and the authors of the King James Version. In this galaxy Bacon shone with the dry light of science which cleared the way for the advancement of learning.

By birth and surroundings, by training and disposition, he was fitted for his task.

His father was Sir Nicholas Bacon, Lord Keeper of the Great Seal, and an Angelican with puritan predilections. His mother was the daughter of Sir Anthony Cook tutor of Edward VI, mistress of Latin, Greek, Italian, and French, and an uncompromising Puritan. He was born at York House, in the Strand, the Lord Keeper's official residence, a house of which later he became master as Lord Chancellor.

Little is known of his early education. In his thirteenth year he entered Trinity College, Cambridge, where he completed his academic studies. He was admitted to Gray's Inn as a student of law. He served a two years' apprenticeship in diplomacy as an attache of the household of Sir Amyas Paulet, the English ambassador to France. Upon his return to England he was admitted as "Utter Barrister," in Gray's Inn, and in 1586 became a "bencher," with the right to plead in the courts of Westminster. His legal training, however,

was only a preliminary course to his political career. Not without long delays and heavy drafts on his patience and his purse, he advanced in the offices of state. He became successively a member of Parliament, King's Counsel, Solicitor General, Attorney General, Lord Chancellor, Baron Verulam, and Viscount St. Albans. The sun of his political career set in a cloud. With twenty-eight definite charges of accepting bribes against him, he confessed his guilt and implored "a benign interpretation." One records with regret the blot of the judgment of the High Court:

"1. That the Lord Viscount St. Alban, Lord Chancellor of England, shall undergo fine and ransom of 40,000 pounds.

"2. That he shall be imprisoned in the Tower during the King's pleasure.

"3. That he shall be forever incapable of an office, place or employment in the State or Commonwealth.

"4. That he shall never sit in Parliament, nor come within the verge of Court."

In extenuation for his crime one can do no more than say that he acknowledged the justice of his sentence, and, to quote the opening words of his submission to the Lords, which indicate the nobility of his mind notwithstanding the sin of his soul: "In the midst of a state of as great affliction as mortal man can endure, honor being above life . . . I should begin with the professing gladness in some things. The first is that hereafter the greatness of a judge or magistrate shall be no sanctuary or protection of guiltiness, which is the beginning of the golden world. The next, that after this example it is like that judges will fly from anything that is in the likeness of corruption as from a serpent."

Bacon's claim to a place among the immortals rests not upon his services to the state but upon his contributions to science. For the latter his genius was far more disposed than for the former. From childhood he had an inborn passion for truth. "For myself, I found that I was fitted for nothing so well as for the study of Truth . . . gifted by nature with

desire to seek, patience to doubt, fondness to meditate, slowness to assert, readiness to reconsider, carefulness to dispose and set in order; and as being a man that neither affects what is new nor admires what is old, and that hates every kind of imposture." He knew himself "more fitted to hold a book than to govern affairs." As an undergraduate, we are told by Rawley, his chaplain and first biographer, he was dissatisfied with Aristotle, distrusting him not so much for his matter as "for the unfruitfulness of his way." In his early manhood he conceived the idea of a new method of study, the method of induction. Ever after the energies of his life were bent upon the embodiment of this notion in a monumental scientific treatise. Writing to Burghley he said: "I have taken all knowledge to be my province; and if I could purge it of two sorts of rovers, whereof the one with frivolous disputations, confutations, and verbiages, the other with blind experiments and auricular traditions and impostures, hath committed so many spoils, I hope I should bring in industrious observation, grounded conclusions and profitable inventions and discoveries." His inspiring purpose was to "enlarge the dominion of man, *regnum hominis*, by increasing his knowledge of nature and his power over her operations." This supreme motive he puts in a superscription to his preface to *The Great Instauration*: "That a way must be opened for the human understanding entirely different from any hitherto known, and other helps provided, in order that the mind may exercise over the nature of things the authority which properly belongs to it."

His insatiable hunger for knowledge through life became the occasion for his death. The circumstances are fittingly told by the English philosopher Hobbes, who knew him well during his last years:

"The cause of his Lordship's death was trying an experiment. As he was taking an air in a coach with Dr. Witherborne (a Scotchman, physician to the King) towards Highgate, snow lay on the ground, and it came into my Lord's thoughts, why flesh might not be preserved in snow as in salt.

They alighted out of the coach, and went into a poor woman's house at the bottom of Highgate Hill, and bought a hen, and made the woman exenterate it, and then stuffed the body with snow, and my Lord did help to do it himself. The snow so chilled him that he immediately fell so extremely ill that he could not return to his lodgings (at Gray's Inn), but went to the Earl of Arundel's house at Highgate, where they put him into a good bed warmed with a pan, but it was a damp bed that had not been lain in about a year before, which gave him such a cold that in two or three days he died of suffocation."

In a letter apologizing to his absent host, Lord Arundel, for his sudden compulsory visit, he said: "The experiment succeeded excellently well." It was the first step toward the inestimable blessings of refrigeration. When we open our refrigerators, morning, noon, and night, when we replenish our wasted energy with juicy steaks from Chicago, when we dine on spring chicken killed a year ago, when in January we pay seventy cents per dozen for fresh eggs laid in July, when we quench our thirst with the juice of the grape in ice, then we should pay our vows and drink a liberation to him who died a martyr for the ice-cooled and the ice-kept—to Francis Bacon.

Bacon was essayist, historian, jurist, orator, philosopher, scientist, and some think, Shakespearean dramatist. Of the Baconian authorship of Shakespear's plays, Mr. Robertson says: "In any case it must be reckoned one of the supreme flights of human perversity to surmise that the man is immeasurably preoccupied with the two orbs of natural and civil lore actually wrought in addition to what he vainly sought to do, the stupendous imaginative performance of Shakespeare." With indefatigable perserverance in the face of mountains of difficulty he pursued his literary work and wrote a veritable library of books, each of which would have done credit to an ordinary man. He belonged to the aristocracy of the myriad-minded. Rawley says: "Those abilities which consciously go singly in other men, though of prime and observable parts, were all conjoined and met in him."

Whether he spoke or wrote, his diction had an irresistible charm. Sir Tobie Matthews wrote of him: "A man so rare in knowledge, of so many several kinds, endued with the facility and felicity of expressing it all in so elegant, significant, so abundant and yet so choice and ravishing a way of words, of metaphors, of allusions, as perhaps the world hath not seen since it was a world." We cannot resist the temptation of citing Ben Johnson's description of his public address: "Yet there happened in my time one noble speaker, who was full of gravity in his speaking. His language (where he could spare or pass by a jest) was nobly censorious. No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered. No member of his speech but consisted of his own graces. His hearers could not cough, or look aside from him, without loss. He commanded where he spoke; and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end."

In his later life, probably the summer of 1607, Bacon planned his *opus magnum*, the crowning work of his life. In it he purposed to define the new method of the study of nature, the limits within which it was to be applied, and the results that might be attained. Of course he realized that so colossal a task could not be performed by one man or in a lifetime. "I hold it enough to have constructed the machine," he said, "tho I may not succeed in setting it on work."

The title of the new work was *Magna Restauratio*, the Great Renovation of Knowledge. It consists of six parts:

1. The Division of the Sciences.
2. The New Organon or Directions concerning the Interpretations of Nature.
3. The Phenomena of the Universe; or a Natural and Experimental History for the Foundation of Philosophy.
4. The Ladder of the Intellect.
5. The Forerunners; or Anticipations of the New Philosophy.

6. The New Philosophy; or Active Science.

The scope of the work and the shortness of life made it impossible for the author to finish any one of the parts. "It does not suppose," he wrote, "that the work can be altogether completed within one generation, but provides for its being taken up by another." The purpose of each, however, may be briefly defined.

The first contains a general survey of the present state of knowledge; the second, directions for the proper use of the understanding in the investigation of nature; the third, a tabulation of all the phenomena of the universe, as material on which the new method is to be employed; the fourth, examples of operations of the new method of study and of the results to which it leads; the fifth, citations of Bacon's personal achievement in natural science; the sixth, when completed, the result of the application of the new method to all the phenomena of the universe. In the nature of the case the sixth part can be completed only after the whole realm of knowledge has been covered.

Of the six parts, the second, the *Novum Organum*, contains the central idea of Bacon's system, the keystone of the Great Restoration. The title is derived from Aristotle's *Organon*, a treatise on Logic. Bacon by way of imitation, as well as of distinction, called his book the *Novum Organum*. The former considers the laws under which the subject thinks; the latter the laws under which the object is to be known. Rawley says: "His book, the *Novum Organum* (which is his own [Bacon's] account was the chiefest of his books) was no slight imagination or fancy of his brain, but a settled and concocted notion, the product of many years' labor and travel. I myself have seen at least twelve copies of it, revised year by year, one after another, every one altered and amended in the form thereof, till at last it came to that model in which it was committed to the press; as many living creatures do lick their young ones, till they bring them to their strength of limb."

He began its composition in 1608 and completed it for pub-

lication in Latin in 1620, having revised it once a year for twelve years. In its present form it is only a fragment of a much larger work which Bacon contemplated under that title. Yet it is considered the most carefully written of all Bacon's philosophical treatises. In the first book, especially, every work seems to have been carefully weighed; and it would be hard to omit or to change a word without injuring the author's intended meaning. The sense may not always be obvious; but it is always expressed with singular precision and felicity. Both style and content, however, do not appeal to the general reader. It is a work primarily for specialists in natural science, while the purpose of it is to promote the welfare of all men.

The *Novum Organum* is composed of two books, each consisting of a series of aphorisms, the first of 130 and the second of 52. Aphorism One is the most often quoted of all and reads as follows:

"Man being the servant and interpreter of nature, can do and understand so much as he has observed in fact or in thought of the course of nature; beyond this he neither knows anything nor can do anything."

The object of the *Novum Organum*, and of Bacon's philosophy generally, may be briefly summarized. It is to enlarge man's control of nature by discovering its laws and therewith the mastery of all her powers. *Natura parendo vincitur*—Nature is conquered by obedience; "and that which in contemplation is as the cause is in operation as the rule." This end can only be attained by freeing the mind from its false prejudices, especially its habit of blind submission to authority, and thus bringing it face to face with the facts of nature. The sins of the intellect, from which he seeks to deliver men, are "facility to believe, impatience to doubt, temerity to answer, glory to know, doubt to contradict, end to gain, sloth to search, seeking things in words, resting in part of nature; these and the like, have been the things which have forbidden the happy match between the mind of

man and the nature of things, and in place thereof have married it to vain notions and blind experiments."

The facts of nature, however, are of little use unless sifted, compared, and employed as stepping-stones to general principles from which other facts can be legitimately deduced. Hence the need of a new method of induction, which shall not merely accumulate but select instances on certain rational principles, draw legitimate inference from them, and thus guarantee the truth of those first principles from which our deductive reasoning proceeds.

In Aphorisms 18, 19 and 20, he distinguishes his own method, the inductive, from that which was in general use from ancient times—the deductive. The former he defines as an anticipation of nature; the latter as an interpretation of nature. Aphorism 26 says: "Conclusions of human reason as ordinarily applied in matter of nature, I call for the sake of distinction, anticipations of nature (as a thing rash or premature). That reason which is elicited from facts by a just and methodical process, I call interpretation of nature." In Aphorism 19 he says: "There are and can be only two ways of searching into and discovering truth. The one flies from the senses and particulars to the most general axioms, and from these principles, the truth of which it takes for settled and immovable, proceeds to judgment and to the discovery of middle axioms. And this way is now in fashion. The other derives axioms from the senses and particulars, rising, by a gradual and unbroken ascent, so that it arrives at the most general axioms last of all. This is the true way, but as yet untried."

In Aphorism 22 he also contrasts the two methods: "Both ways set out from the senses and particulars, and rest in the highest generalities; but the difference between them is infinite. For the one just glances at experiment and particulars in passing, the other dwells duly and orderly among them. The one, again, begins at once by establishing certain abstracts and useless generalities, the other uses by gradual steps that which is prior and better known in the order of nature."

He insisted in the second aphorism upon an alliance between the mind and instruments of accurate observation. The one is indispensable to the other. "Neither the naked hand nor the understanding left to itself can effect much. It is by instruments and helps that the work is done, which are as much wanted for the understanding as for the hand. And as the instruments of the hand either give motion or guide it, so the instruments of the mind supply either suggestions for the understanding or cautions."

In Aphorism 14 he asserts that our only hope for accurate and certain knowledge "lies in a true induction." But before he expounds his method, in theory and by example, he devotes the greater portion of the first book to free the mind from false methods and hindrances to a true interpretation of nature. The formal exposition of the method he advocates is begun in the second book which however was never finished.

The body of the first book, from Aphorism 38 to 68, is devoted to an exposition of his doctrine of idols, a word which he uses for the first time in the 23d Aphorism:

"There is a great difference between the idols of the human mind and the ideas of the divine, that is to say, between certain empty dogmas, and the true signatures and marks upon the works of creation as they are found in nature."

"The idols and false notions," he says in Aphorism 38, "which are now in possession of the human understanding, and have taken deep root therein, not only so beset men's minds that truth can hardly find entrance, but even after entrance obtained, they will again in the very instauration of the sciences meet and trouble us, unless men being forewarned of the danger fortify themselves as far as may be against their assaults."

He classifies idols under four heads in Aphorism 39: "The idols of the tribe; the idols of the cave; the idols of the marketplace; the idols of the theater." One is here reminded of the four hindrances to truth enumerated centuries before by Roger Bacon, namely: insufficient authority; custom; popular opin-

ion; and the concealment of ignorance and display of apparent knowledge.

An idol, in Bacon's sense, is a distorted image of an object in the human mind, in contrast with the true image of its essential nature, the "divine idea," such as one would have if the mind were a perfect mirror of reflection instead "of an enchanted glass full of superstition and imposture."

"The idols of the tribe have their foundation in human nature itself, in the very tribe or race of men." Such are the illusions of the senses, for example, the rising and setting sun; further the tendency to judge too hastily, to cling to agreeable beliefs in spite of facts to the contrary, and to give credit to affirmative rather than to negative evidence; the anthropomorphic conception of the universe; and the associated instinct to see purpose in the process of nature (by analogy with human action) instead of considering them merely in the mechanical relation of cause and effect. The remedy lies in seeing things as they are and not as we think they are.

The idols of the cave have their origin in the peculiar constitution, mental or physical, of each individual, and also in education, habit or accident. "For every one," he says, "(besides the faults he shares with his race) has a cave or den of his own, which refracts and distorts the light of nature." Here come into question the individual tendency of the mind to dwell predominantly (with the theologians) on resemblances, or (with the lawyers) on differences between things; instead of equally on both; also the habits of thought imposed by ones profession—Aristotle treats the world as a syllogism, the chemists find it only a laboratory, the physicist Gilbert sees it as a magnet.

Most troublesome of all are the idols of the market-place, which have their origin in language, the necessary medium of men's intercourse. "Here is the first distemper of learning, when men study words and not matter." So the schoolmen. A word is merely a conventional symbol for a thing. The symbol must serve many people, each of whom may have a

different conception of the thing symbolized. Many of these conceptions must be inaccurate and untrue. In some cases names are given to things which do not even exist, "of this kind are fortune, the *primum mobile*, planetary orbits, the element of fire, and similar fictions which have their origin in false and idle theories." The mind too frequently works with the false images given by words instead of the true images gained by observation and experiment. The remedy is clear; put no trust in words; get behind the symbol to the thing itself.

The idols of the theater arise from mistaken dogmas of false systems of philosophy, which are "but so many stage plays, representing worlds of their own creation after an unreal and scenic fashion." Again deliverance must be found in a whole-hearted allegiance to experience. The *Novum Organum* gives new meaning to the apostolic admonition: "Little children, keep yourselves from idols."

It would lead us too far afield into technical and abstract discussion to consider in detail the apparatus of his inductive method—his theory of "forms" or "simple natures," his three tables of "affirmative instances," "negative instances" and "comparisons," and his nine "helps to the understanding." Many of these details have been discarded by scientific investigators as useless. But the method in general remains. Its distinctive features are the following: (1) The emphasis on the necessity of consulting and collecting facts, of going straight to nature, of making observations and experiments before formulating general propositions; (2) the gradual ascent from the particular to the general; (3) a critical comparison of instances in place of the sudden leap to conclusions; (4) the escape from the bondage of authority not based on reality; (5) the restraint of fancy, personal opinion, and blind theorizing.

Toward the close of his preface to the *Novum Organum* he extends an invitation to all who are in quest of more knowledge than has yet been known: "But if any man there be who, not content to rest in and use the knowledge which has already been

discovered, aspires to penetrate further; to overcome, not an adversary in argument, but nature in action; to seek not pretty and probable conjectures, but certain and demonstrable knowledge;—I invite all such to join themselves, as true sons of knowledge, with me, that passing by the outer courts of nature which numbers have trodden, we may find our way at length into the inner chambers.”

In his idea of the ability of the mind to know, Bacon steered clear of the sophists and of the sceptics, the one presuming to pronounce on everything, the other despairing of knowing anything. He proposed “to establish progressive stages of certainty.” Of the sceptics he said: “They destroy the authority of the senses and understanding, whilst we invent and supply them with assistance.” For the “unprofitable subtleties” of the schoolmen, he shared the contempt of Erasmus. “Surely like as many substances in nature which are solid, do putrefy and corrupt into worms; so it is the property of good and sound knowledge to putrefy and dissolve into a number of subtle, idle, unwholesome and vermiculate questions, which have indeed a kind of quickness of life and spirit, but no soundness of matter or goodness of quality. This kind of degenerate learning did chiefly reign among the schoolmen . . . who out of no great quantity of matter and infinite agitation of wit spin out unto us those laborious webs of learning which are extant in their books.”

For the ancients, Aristotle, Plato, and the philosophers generally, he had profound respect, but he disagreed with their method. “The question between me and the ancients is not the virtue of the race but of the rightness of the way.” In Aphorism 32 he says: “The honor of the ancient authors, and indeed of all, remains untouched; since the comparison I challenge is not of wits or faculties, but of ways and methods, and the part I take on myself is not that of a judge but of a guide.”

Though Bacon was a thoroughgoing utilitarian, he was none the less an idealist whose science served religion. “This lord,” wrote Rawley, “was religious. . . . Otherwise he would have

crossed his own principles, which were, 'That a little philosophy maketh man apt to forget God, as attributing too much to second causes; but depth of philosophy bringeth a man back to God again.'

Was the *Novum Organum* a great book? and what was its influence?

If the test of greatness is popularity and the number of its readers, the *Novum Organum* is not a great book. For it is known by few and is rarely read by any. If, however, greatness depends upon felicity of style and weight of contents, then it may make at least a claim to greatness. We may be deeply indebted to men and women of whom we have never even heard. Books may have shaped our civilization and culture of which we know nothing. In this class Bacon put his own work, when he wrote: "Nor will it come down to the apprehension of the vulgar except by its utility and its effects."

The estimates of his scientific work vary from fulsome eulogy to scornful reproof, so widely have men differed on the newness and the value of his method.

There are those who credit his philosophy "with having performed the wonders of subsequent scientific progress." The *Novum Organum* and the *De Augmentis* were said to have "moved the intellects which have moved the world." Macauley wrote, "Bacon was the person who first turned the minds of speculative men, long occupied in verbal disputes, to the discovery of new and useful truth." Great men of his own and subsequent times sang his praise—Des Cartes, Gassendi, Leibnitz, Voltaire, and Condillac. He is called the "Father of empirical philosophy," "the grandest, most universal, and most eloquent of philosophers," "the man of divine genius." Sweeping statements, like these, must be accepted with due allowance for rhetorical license, which often obscures facts to ornament sentences.

Even among his contemporaries there were those who were more moderate in praise and more critical in appreciation. Harvey, Bacon's physician and a distinguished scholar, es-

teemed him much for his style, but said, with a touch of derision, that he wrote philosophy "like a Lord Chancellor." The men who were inseparably wedded to the logic of the ancients and had their faces turned to the past instead of the future, with one accord condemned him. Their charges against him or his philosophy, resolve themselves into the following: (1) He was an atheist; (2) he was a plagiarist; (3) he was a smatterer; (4) his works have had no influence in the later progress of science; (5) his proposed methods of investigation are defective, if not false, in statement, and inapplicable in practice. Hume writes of him in terms of modified praise rather than of disparagement: "If we consider the variety of talents displayed by this man, as a public speaker, a man of business, a wit, a courtier, a companion, an author, a philosopher, he is justly the object of great admiration. If we consider him merely as an author and a philosopher, tho very estimable, he was yet inferior to his contemporary Galileo, perhaps even to Kepler." Neither Hobbes nor Sir Isaac Newton make mention of his scientific achievements. No one has made a more searching and a more judicial analysis of Bacon's scientific and philosophic work than Mr. R. L. Ellis, and he disallows all the more specific claims made for Bacon as a renovator and reformer of scientific thought. The special Baconian method he says is "nearly useless." Mr. Spedding, the most devoted and the most effectual champion that a libeled reputation ever had, acquiesces in the verdict of Ellis.

Nor can the claim of newness for his method or for the kind of truth he sought, be vindicated. His method is found in the teaching and example of Aristotle, Socrates, and Plato. Induction of some sort or other is as old as human reasoning. Scientific truth was sought in a scientific way by men immediately before him or about him, of whom were Copernicus, Leonardo da Vinci, Kepler, Galileo, Gilbert, and Harvey. Of the work of these men Bacon seems utterly ignorant.

Not only did he repel Copernicus, ignore Kepler, and disparage Gilbert, but he was denying progress in the mechanical

arts when fly-clocks, telescopes, and microscopes were being newly made around him. Throughout the sixteenth century and in the early years of the seventeenth, thousands had been toiling at physics, mechanics, astronomy, anatomy, physiology, botany, and medicine. These men by necessity used the inductive method years before Bacon expounded it. We all use it all the time, though we do not know its name. Much, if not most of the progress in science since Bacon's time, especially in the useful arts and inventions, must be credited to men who probably never read one of his treatises. Such were the inventions in spinning and weaving, the steam engine, the electric motor, the telegraph, and the telephone.

If we allow these concessions, have we not yielded our case? That is, Bacon's chief book, the *Novum Organum*, was neither a great book, nor did it wield great influence. This conclusion, however, does not necessarily follow. True, Bacon may have made no valuable contributions to science, no discovery may be traceable to the use of his rules, and his method may be logically defective, and yet there may be ground for considering him a great leader in the reformation of modern science and for permitting him to share with Des Cartes the honor of beginning modern philosophy. His fame rests not on the perfection of his method, on a solution of a definite problem or on a useful invention. It is based upon the spirit rather than upon the positive precepts of his philosophy. With unique force and insight he urged his ideas upon his generation. Without fully compassing any important new truths and without recognizing many of those reached by other men, he yet saw and stated with a vividness never surpassed the intellectual vices which incapacitated most men for either discovering or appreciating new truth.

Like all epoch-making works, the *Novum Organum* gave expression to ideas which were already beginning to be in the air. He was the man for the times and the times were ripe for a great change. Scholasticism long decaying had begun to fall; the authority of church and school doctrine had been dis-

carded; while here and there a few devoted experimenters were turning with fresh zeal to the unwithered face of nature. The fruitful thoughts which gave rise to these scattered efforts of the human mind were gathered up into unity and reduced into system in the new philosophy of Bacon.

Men have found proof abundant of the delighted thrill of the Baconian spirit in the British and Continental mind of the seventeenth century. The immediate effect of his book was not, as perhaps the author may have expected, the sudden production of useful inventions, but the pervading inspiration of a new critical perception and a new hope. And that inspiration was not the less momentous because it was felt by many men who did no scientific work.

Not of the least of the tangible results of Bacon's spirit was the impetus he gave to the foundation of the Royal Society in England. Dr. Thomas Sprat (1635-1713), bishop of Rochester and first historian of the Society, says that Bacon of all others "had the true imagination of the whole extent" of the enterprise and that in his works are to be found the best arguments for the experimental method of philosophy. Henry Oldenburg (1615-1677), one of the first secretaries of the Society, speaks of the new eagerness to obtain scientific data as "a work begun by the single care and conduct of the excellent Lord Verulam." There is abundant evidence to show that in the Universities of Cambridge and Oxford the new spirit had already in the seventeenth century modified the old curricula. Perhaps none has celebrated more judiciously the extent and the limitation of Bacon's work than Cowley in an impressive tho precariously poetic ode prefixed to Spratt's *History of the Royal Society* (1677):

Authority, which did a Body boast,
 Though 'twas but Air condens'd, and stalked about
 Like some old Giant's more Gigantic Ghost
 To terrifie the Learned Rout,
 With the plain Magique of tru Reason's Light
 He chac'd out of our sight;
 Nor suffered living Men to be misled
 By the vain Shadows of the Dead.

Bacon, like Moses, led us forth at last;
The barren Wilderness he past;
Did on the very Border stand
Of the blest promised Land;
And from the Mountain Top of his Exalted Wit,
Saw it himself, and shew'd us it.

But Life did never to one Man allow
Time to Discover Worlds, and Conquer too:
Nor can so short a Line sufficient be
To fadome the vast depths of Nature's Sea:
The work he did we ought t' admire,
And were unjust if we should more require
From his few years, divide 'twixt th' Excess
Of low Affliction and high Happiness:
For who on things remote can fix his sight,
That's always in a Triumph, or a Fight?

The relative value of Bacon's work may be estimated by a survey of the methods by which men in the past explained the origin and being of the natural world. He was an epoch-maker, not because he discovered new truth or perfected a method of investigation, but far more because he was dissatisfied with the results of the conclusions of the ancients and demanded a new approach to nature. He appropriately called himself a *buccinator tantum* in science.

Men always had ways of interpreting nature; one was the mythologic; another, the philosophic; the third, the scientific. The first begins with certain *a priori* views of the first cause, however that may be conceived, and from it the universe is explained; not by the deduction of human reason, but by divine revelation.

The Babylonian priests wrote: "When the world was created, Marduk the Sungod defeated Tiamat, the Chaos out of whose womb all things came, and split her in half, to form the sky above, the earth beneath." The Egyptians said: "When the world was created, Shu tore the goddess Nuit from the arms of Keb, and now she hangs above him and he is the earth lying beneath her." The Hebrews read: "In the beginning God created the heavens and the earth. And the earth was waste

and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." These are interpretations of the natural world from the religious viewpoint and in the light of revelation. They are accepted without question as infallible and final, not because they are reasonable but because they are revealed.

The Greek philosopher, Thales, in the opening of the seventh century B. C., began to inquire into the nature of the world about him and to account for it in a rational way. His observations led him to the conclusion that the element out of which everything came was water. Out of water all things were generated. He found water everywhere, in the running brook, in hail and snow, in the vapor and mist of dawn, in the soil of the field, in the blood in the veins, in the sap of trees, in the oil of lamps, in the juice of the grape. Even legend lent itself to his conclusion, for Tethys and Oceanus were parents of all things, and the gods swore by the waters of the Styx.

Soon after Thales, one of his townsmen, Anaximander, reduced the constituent elements in the universe to four—earth, air, fire, and water. Even these he traced to an Indefinite Something which was not one of the four but which was capable of becoming any one of them. Thales and Anaximander differed from Egyptian, Babylonian, and Hebrew prophets and priests in their method. The latter began with mythological persons and from them derived the world; the former began with matter as they discerned it, and from it they built up the universe.

But even Thales and Anaximander were far from satisfying the requirements of Bacon. Bacon would have called their conclusions "anticipations of nature" (Aph. 26). He alludes to their method, though not having them directly in mind, in Aphorism 19 as "the one that flies from the senses and particulars to the most general axioms." In Aphorism 22 he again refers to the customary method as "the one just glancing at experiment and particulars in passing" and "beginning at

once by establishing certain abstract and useless generalities."

The method of Thales and Anaximander was in vogue with varying degrees of accuracy of observation and correctness of deduction in the ancient and the mediæval age. It often led men far afield, away from reality, into philosophical and theological subtleties and speculations. Yet it was an earnest endeavor to rise above instinct, tradition, and blind acquiescence in revelation, and to find a basis for assurance and certitude in the mind of man; a laudable attempt to give a reason for the faith that is in us. A new spirit was born in the philosopher of Miletus.

What Thales was toward the mythologic interpretation of nature, Bacon was toward the philosophic and speculative interpretation. He was immature like Thales, and yet he had, like the Greek philosopher, the spirit of a new era. He calls upon men "to approach with humility and veneration to unroll the volume of Creation, to linger and meditate therein, and with minds washed clean from opinions to study it in purity and integrity." Then he expounded a method for the study of nature with new enthusiasm and with a clearness that carried conviction. His ideal lives on, though most of his prescriptions for investigation have been discarded. Bacon was a long distance in advance of Thales, but both sought the same end, however much they differed in method. It is a far cry also from Bacon to Darwin; but they differed only in degree. Without Bacon, or someone like him, Darwin might not have been possible. And yet if Darwin had not gone far beyond the *Novum Organum*, he could not have written the *Origin of Species*, which in its method is almost a perfect realization of what Bacon saw from afar, but could not himself attain.

Bacon proclaimed with the enthusiasm of a prophet and with the skill of an artist, two ideals: first, that men face facts and make theories square with facts and not facts with theories; second, that men seek knowledge not for the joy of contemplating it but for the sake of using it. These ideas were the taproot of the modern scientific view of the world and the modern industrial order of life.

Men now courageously grapple with nature and subdue it. They do not flee from it or acquiesce in it as they once did. They control it. Through a mastery of nature's secrets they invented the labor-saving machine, and with it came the era of capitalism and industrialism with new problems, the solution of which to-day shakes the very foundations of society. Not only have men sought control of matter, but of social life and institutions. To this end they are now engaged in world-wide surveys, political, industrial, financial, educational, moral, and religious. In the light of new facts and conditions they presume to direct in every sphere of life, thought and action, with greater efficiency and with less waste.

Yea, work itself has won a place of honor; is surrounded with a sacredness which it never had before in ancient or medieval times. Once it was a burden laid upon slave and serf, considered a hindrance to pleasure, culture, or piety. It had so little intrinsic value. Only so much of it was tolerated as was conducive to virtue, refinement, or enjoyment. Now it is the very essence of pleasure, culture, piety. For it is the only way to promote human welfare, and to attain the abundant life, the things worth while.

Men fear death not because they dread pain, punishment, annihilation, but because death ends work. When Mr. Charles Schwab was told, in a teasing way, by his wife: "Charley, you are afraid to die," he replied, "No, I am not afraid to die, but I want to live because there are so many things I should like to do." The charm of life is its opportunity for work. Kipling put the prosaic aphorisms of the *Novum Organum* into verse when he wrote:

No one will work for money and no one will work for fame,
But each for the joy of the working and each in his separate star,
Will draw the thing as he sees it, to the God of things as they are.

This means a new type of sainthood, a new ideal of the highest good. It expresses itself in action, action for the good of man, not a longing for the wings of a dove to fly away to rest,

not in a bemoaning of one's lot in this vale of tears, not in nightly vigils for the coming Lord.

The Baconian piety requires a consecration of all energies to the daily task, is inspired with a joyous optimism rooted in the conviction that each one is doing his part for the ultimate triumph of reason and righteousness. Men are possessed with a new patience, the patience of the scientist rather than the patience of the saint. They are upheld by a new faith, a faith in facts and a courage to face facts in spite of time-worn beliefs. A new hope pulsates in the heart—the hope of man's conquest of the whole realm of nature and of spirit.

The new disposition begets a new fellowship, a fellowship not of creed or law, but of coöperation in search for truth, in the mastery of nature, in the production of wealth, and in the furthering of goodness among men. It is a communion of workers on farm and in factory, in mill and in mine, on the market-place and in the office, in school and in court, in laboratory and in observatory—a new cosmopolitanism, a brotherhood that knows no race or caste. It is the kingdom of science proclaimed by Comte and by Spencer. In it Edison is a greater saint than Francis and Carnegie than Dominic.

Of this time-spirit, which we can no more escape than the atmosphere we breathe and which is both the triumph and the temptation of our age, Bacon was one of the apostles and his *Novum Organum* was one of the gospels.

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III.

CHRISTIAN ASPECTS OF THE PROPOSED COVENANT AND LEAGUE OF NATIONS.¹

A. S. WEBER.

From political and partisan viewpoints so much has been said and written in recent months about this document that all of us, I suppose, are fairly well acquainted with its actual or supposed bearings upon national and international relations. No one with open mind, it seems to me, can fail to see that like all things human it bears the marks of imperfection, that it leaves room for differences of opinion concerning some of its provisions, and that the practical administration of its worldwide program involves at once stupendous difficulties and grave responsibilities. The interpretation of these imperfections and conflicting opinions, of these difficulties and responsibilities is due, no doubt, to some extent to partisan bias or political prejudice; but in part it represents also the sincere and reasoned convictions of fair-minded men, whose loyalty and patriotism cannot be questioned whether they are either for or against the Covenant. Perhaps none of us is—I am sure that personally I am not—sufficiently versed in matters of state and of diplomacy to feel warranted to take an unhesitating stand with either the political proponents or opponents of the untried scheme embodied in the several articles formulated by and agreed on by the Commission at Versailles.

No such unhesitating attitude toward the instrument is possible, however, with reference to its outstanding Christian aspects and aims. So clearly and definitely certain fundamental conceptions of the religion of Jesus and the teachings

¹ A paper read before the Ministerial Association of Baltimore, and given to the press at the request of the association.

of the Gospel appear in its statements of purpose and intent, that, in my judgment, we can see in the spirit which pervades it and in the idealism which it holds aloft, not a little that is important and characteristic of the Lord and Master of us all—the Lord and Master of all men. In saying this one need not be unmindful of certain facts to which attention has been called. It is true the name of Jesus Christ does not appear in any of the articles of the Covenant or Treaty. Publicly or openly at the sessions of the Conference from which the Document has come, the guidance of the Divine Spirit was not invoked, as some critics hostile to its have pointed out, but for one I personally decline to believe that Lloyd George, the Baptist, and Woodrow Wilson, the Presbyterian, were forgetful of their need of Divine guidance and assistance as they struggled from day to day during the long months to write Christian principles and ideals into the peace Covenant. It is true, moreover, that some of things these high-minded Christian statesmen likely would have embodied in it, had their purposes prevailed, are absent from it. But if we expected more under their leadership and are disappointed, our disappointment should be ascribed to our failure of anticipating the opposition their leadership was bound to encounter from the representatives of other nations in the Conference. Recalcitrant diplomats, self-assertive nationalists, and political traditionalists of various faiths and moral standards, refused to allow their views to remain unrecognized, and the result was that when the best could not be obtained, the next best had to be accepted by the statesmen who were actuated by Christian motives. "Never before," it was said some months ago by Mr. Lynch of New York, "was the Prince of Peace given so prominent a place at any international peace table, as at that of Versailles," and notwithstanding the manifest compromises it discloses and the regrettable shortcomings it involves, the Covenant as it stands, I believe, vindicates Mr. Lynch's opinion. It breathes the spirit of the Gospel of the Son of God. Like him it proposes to bring peace to all men of good

will. It carries glad tidings of great joy to the hearts of multitudes of God's long-neglected and enslaved people. It recognizes many of the basal truths which Jesus proclaimed—truths not simply in their claims upon individuals, but likewise in their social, national and international implicates. It enforces brotherliness with an emphasis such as has never before been voiced in a political document. It pledges the devoted and self-sacrificing support of disinterested nations to other nations in hours of their helplessness and need, and proposes plans to avert aggressive warfare and its disastrous results.

To save these observations from the charge of being merely "glittering generalities," it may be well to turn to the Versailles Document itself to find, if possible, in its statements some of the particulars, which as I interpret them, sustain the general observations that have just now been made.

The Covenant is drawn in the interests of world-peace, and thus it places itself definitely under Christian standards. The life and the teachings of Jesus are in full accord with the music heard at the hour of his Nativity, "Glory to God in the highest, and on earth peace among men of good will." In the list of the Beatitudes uttered by Jesus, none is of greater importance and accompanied by richer promise, than that pronounced upon peacemakers as the "sons of God." Much of the effort of even the Christian pulpit has been directed to the blessedness that comes into the personal experience of peacemakers by the bringing about of peace in the hearts of individuals through the acceptance of Jesus Christ. That surely is a effort of which evangelical Christianity must never allow itself to become unmindful. Similarly also from the days of the Apostles on, and with equal truthfulness, preachers have rightly stressed the blessedness of living "peaceful lives in all godliness and honesty," in their various relations to each other in the family, in the community, in the state and in the Church. In the Covenant we are now considering this Christian obligation is insisted on, perhaps for the first time in

history, as a responsibility resting upon nations, not only in their domestic policies and pursuits, but likewise in their relation to and intercourse with one another, internationally regarded, and pointing out by implication at least, that in the fulfillment of these responsibilities alone, the true and abiding blessedness of the nations of the world can become an assured and lasting security.

To this laudable peace-making, peace-maintaining, purpose "the high contracting parties," entering into the Covenant, solemnly and voluntarily commit themselves; "to promote international coöperation and to achieve international peace," they unreservedly pledge their sacred honor. In spirit, that is typical of Christianity. The specifications under this count of the Covenant are interesting and noteworthy: There is to be coöperation instead of soulless and cold-blooded competition; there is to be resort to arbitration and conciliation, in case of dispute or misunderstanding, instead of resort to arms; open, just and honorable relations between nations and races are to be established and maintained in order that private intrigue and secret diplomacy may be displaced; governmental policy and conduct are to recognize the authority of international law as inviolable, rather than to conform to the selfish purposes of autocratic rulers or ambitious militarists who in the past have wickedly defied such authority; and in the dealings of organized peoples with one another, the maintenance of justice and a scrupulous respect for treaty obligations are to prevail, instead of the violation of justice and the brushing aside of treaty pledges as "mere scraps of paper." These specifications drawn by the Versailles architects, it is said, are too idealistic for the world's rough builders to follow in their efforts of international reconstruction. Be that as it may, they are not more idealistic or impossible than the precepts and principles of the Gospel. And that is the point here insisted on, namely, that the mind or minds who succeeded in drafting these specifications, in accordance with which the ruined civilization of Europe and Asia is to be re-built—and

rebuilt more durably and on securer foundations—and the social disorders permanently healed, have been drafted by men in fellowship with and belief in Him whose words are as vital and authoritative to-day as they were when first heard nearly twenty centuries ago. In other words, these specifications have a real and trustworthy religious aspect.

A second item in the Covenant bearing an unmistakable mark of Christianity is the pledge it contains to lay under tribute the power and the resources of the strong for the purpose of supplying the needs and vindicating the rights of those that are weak among the nations of the earth. Hitherto throughout the Christian centuries it has been too common to regard the words "Bear ye one another's burdens and so fulfil the law of Christ," as having reference, not to nations, but only to individuals, or possibly to congregations, to communities and denominations. The Peace Covenant sounds a new note, or rather sounds the old note with new implicates. The weak *nation* is to be taken under the protecting and supporting wings of those that are stronger, and thus saved from the rapacious fangs of tyrannical ghouls which have in the past insisted that national might gives the right of exploiting weak and backward peoples. The law of Christ, just alluded to, may possibly under the international application of it, as proposed by the Covenant, oblige nations that fear God and love righteousness, to take up arms against other nations, for its enforcement and vindication. And, according to my notion of the eternal and Christian fitness of things, such a protective war would be a religious duty and in full harmony with the mind of Christ, just as much as in private life to hasten to the protection of a frail woman against the assault of a ruffian or of a helpless child against a brutal man. The recognition of this duty as regards weak and oppressed nations, on the part of those that are able and strong, reflects, to my mind, sound religious principle and true Christianity. And whether or not this principle has hitherto been assumed as an obligation in the conventions of nations and frankly written

into the laws by which they agree to be governed, its presence in the Covenant and League of Nations is deserving of the approval of all righteously disposed men the world over.

There is a third group of provisions contained in the Covenant which merits attention on account of the Christian aspect it bears. The contracting nations voluntarily engage to unite in the solution of problems which are to the fore in our day—brought the fore in recent times by the social application of the Gospel. In all of the discussions of the Covenant that have come under my personal notice, no reference to this important and thoroughly Christian service the contracting nations pledge themselves jointly to undertake, has been met with. This seeming neglect, however, does not lessen the importance of the proposed undertakings, and should not be allowed to blind our eyes as to their religious value for humanity. Let us glance at the several items embraced in this group of proposals for united international endeavor, and put our appraisal upon their worth and significance.

First, the covenanting nations agree to secure and maintain fair and humane conditions of labor for men, women and children within their respective borders. That certainly is a purpose which deserves the best support of every professed follower of the Man of Nazareth, that he can give. The conditions under which, and the rewards for which many of "the horny-handed sons of toil" are obliged to labor, are neither fair nor humane, and nothing but national and international coöperation has the promise of bringing about the change that the love of brethren demands. The conditions under which many impoverished women eke out their scanty living, even in our own land and in many of our own cities, is a reproach to our religious professions, and only the strong arm of national and international intervention can avail to correct those conditions and secure the justice which is due these suffering sisters of our Lord. The fact of and the conditions surrounding laboring children is even a greater blot on our much-vaunted civilization. In shops and factories, in mills and mines, in offices

and on the streets, millions of children, who should be in school and under training for their personal well-being and for serviceable citizenship, are being robbed of their God-given rights and privileges of physical, mental and moral development, and doomed to joyless and inefficient existence.

The pathos and the shame of this are vividly set forth by an eminent authority on the subject. Mr. John Graham Brooks, interested in child-welfare, has taken pains to inform himself by personally visiting places where the rights of American children are most flagrantly disregarded, and for the purpose of using his findings in arousing public sentiment demanding the correction of evils. "Troops of children in the cotton mills of a southern state," he writes, "many of whom are only ten or twelve years of age, after being dragged out of their little beds to have meager breakfasts hurried down their throats, are rushed off to the mills with sleepy eyes, and made to toil amid the roar of machinery and clouds of injurious dust, eleven hours a day. Their homes are often narrow, dirty, ill-smelling sites, on the edge of a marsh, with malaria stalking across the threshold, bringing death in its train. The pinched and broken waifs look up sad-eyed and wistful, making their mute appeal for human existence. A few years ago sixty per cent. of the operatives in the spinning departments of the cotton mills of the South were under fourteen, and twenty thousand of them were reported to be less than twelve years old." The picture thus painted is black enough, but its repellent color deepens when he adds that "these children are employed at low wages in order that the owners and managers of the mills may live, not on the edge of the marsh, in narrow and filthy quarters, but yonder on the hills, in beauty and luxury. These exploiters of child-labor are trading on the blood and tears of innocent boys and girls, who have been thrust forward by parents willing to have them there because their own wages are too small to provide adequately for the needs of their families."

Such trustworthy representations as to the fact and conditions of toiling children in our own land—they are even worse

in other countries—are shockingly painful to contemplate, but how helpless we are as individuals to correct or abolish them! How impotent even congregations or communities are to deal successfully with such a disgraceful situation, entrenched as it is in our present competitive industrial system and unhallowed social order. A new and reassuring ray of hope is given us, it seems to me, by the proposal of the League of Nations that the united efforts of the covenanting peoples shall be brought to bear on the just solution of the problem of labor in general, and of child labor in particular. Without the application of the Gospel of Jesus Christ to the problem under the joint efforts of enlightened and civilized nations, the problem must remain largely unsolved.

Second, it is proposed by the framers of the Covenant to coöperate in securing just treatment in behalf of the native inhabitants of territories under foreign control. Man's inhumanity to men, meted out by wicked governments and heartless corporations, to backward and defenseless natives of this type, is one of the age-old curses that despotic governments and uncontrolled corporations have brought on themselves. And that in the future that sort of unholy thing shall not be allowed to continue, looks far more nearly possible under the proposed agreement of the League of Nations to prevent it, than when its prevention is attempted by single men or groups of men acting alone. And as for myself, I feel sure, the proposal of the Covenant is inspired by Him whose name is love, and that in the success of such a joint purpose He will see of the travail of His soul and find satisfaction in it.

Third, the agreement of the League stipulates that the horrid traffic in women and children, in opium and other dangerous drugs, in arms and munitions of war, shall be put under international control. The once fair features of many a proud and wealthy nation have been permanently marred by allowing traffic in human life and in harmful drugs to enrich those engaged in it at the expense of others' ruin. May we not hail it as a most auspicious sign—as a day calling for thanksgiving to

God—when the foremost nations of the earth by concerted action propose to put an end throughout the world to these ruinous and diabolical practices against which philanthropists and preachers have so long been raising their indignant and condemning voices with but little effect. The putting of the nations jointly in line with the loving purposes of God in this matter, must issue in the accomplishment of results which single-handed and alone no man and no church could hope to achieve. So, also, with reference to trade in arms and munitions of war, which is to be taken out of the hands of private and corporate manufacturers and subjected to international supervision and control. This will remove one of the great contributory causes of war,—“the one scourge,” Maeterlinck in *The Wrack of the Storm*, calls it, “which cannot be excused, which cannot be explained, because alone among all, it issues entire from the hands of men.” The removal of the causes which stimulate and support the martial spirit among men must make mightily for the removal of the disastrous and blighting scourge of war from which humanity has so grievously suffered in every age. It will make also for the securing and the maintaining of freedom and of just and equitable treatment in the commerce between the nations. Rivalry and bitterness of feeling among them will more and more decline and by and by disappear. The Kingdom of God, the new social order, for which believers in the Gospel have long been praying, will come and bestow upon our race material and moral, social and spiritual, blessings such as hitherto have not been enjoyed by it.

Fourth, it remains for us to notice among the Christian aspects of the Covenant and League of Nations, the one which perhaps beyond all the rest, discloses the optimistic and audacious faith in God and confidence in humanity, with which its framers regarded the outlook of the future. According to their far-reaching program, steps are to be taken in matters of international concern for the prevention and control of disease. If in our families, in our cities, in our nation, we as Christians

are accountable to God for the care of our brothers and sisters, isn't it a most welcome and heartening evidence of the presence of vital and forceful Christian sentiment in nations likewise, when they propose to join benevolently in looking after the health-interests of mankind on a world-wide scale? That there is room and occasion for such disinterested international service need not be argued. The call for it comes to us from every side. We have in our country, for instance, at this very hour, what is often spoken of as "the white plague," making ravages on human life appalling in their proportions. All the deaths from smallpox and typhoid, from diphtheria and scarlet fever, trustworthy statistics assure us, sink into insignificance when compared with those due to tuberculosis. According to the recently issued bulletin of the Red Cross two hundred thousand adults died last year in the United States from this dread disease, and the tabulated reports of the boards of health of the several states show that over a million of our people are sick now of this one disease that destroys ten per cent. of each generation. If the present ratio is allowed to go on, twelve or fifteen millions of our present population will fall victims to one form of sickness. In some other countries the tubercular situation is far worse than in ours, so that the peril confronting humanity in the presence of this one death-dealing scourge is really one of the greatest problems present-day life faces. And when to this form of affliction there is added that other class known as venereal, which is said to have wrought such havoc in the armies during the world-war—a disease far less excusable because it is avoidable—one can readily see why the men of vision who sat around the Paris peace-table should have sought, in the service of humanity, to write into an international agreement the desirability, the duty, the self-protecting necessity, of taking steps for the prevention, the spread and the control of these and of other diseases. And it is my firm conviction that this great and humane purpose was inspired by the Spirit of the Father whom Jesus revealed, and that it is a direct reflection of the unfailing love he cherished for afflicted

men and women, and of the pains he took to relieve them in their sufferings. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." What reason is there to forbid us to see in this proposed international undertaking the beginnings of the fulfillment of Jesus' promise? He moved about in the days of his flesh in a comparatively narrow circle, healing single sufferers here and there. To attempt healing the ills of humanity the wide world over and to believe in the possibility of succeeding in the attempt, evidences the appearances of "the greater works" to which he looked confidently forward as the realized achievement of believers on him.

Wasn't it an Englishman—Gladstone perhaps—who said that in his judgment the Declaration of Independence was the greatest political document ever produced by the mind of man? In its Christian aspects the proposed Covenant of the League of Nations, surpasses that instrument beyond measure in both weight and scope of spirit and purpose, in meaning and significance for the welfare and happiness of America and of humanity. And whether it will be finally adopted or rejected by the United States Senate, it will come to be so regarded by discriminating students of its vision and wisdom, its benevolent aims and Christian purposes. It faithfully represents our nation's motives in entering the war, and the spirit of self-sacrifice with which we coöperated with other nations in prosecuting it to its successful end. The partisanship which now stands arrayed against the Covenant and League is in painful contrast with the splendid spirit we unitedly professed while at war, and of the satisfaction and glory of which sordid and selfish considerations are now threatening to deprive both those who in private life supported the war and those who on field and on sea suffered and died for the overthrow of an arrogant militaristic power. For our nation now to be turned back into selfish isolation by the reactionary policy of those who declare that America should hold itself aloof from the rest of the world, would mean the forfeiture of the Christian idealism we pro-

fessed two years ago and the repudiation of the solemn duties and fine opportunities for service presented now by post-war conditions and problems. And yet it should not be regarded strange that the proposed Covenant and League, large as is its program and grave as are the responsibilities it involves, should arouse hostile opposition among a certain type of our citizens. Old governmental policies die hard. New ideas always have to struggle against unfriendly opposition in making their way. "Only a small proportion of men in any age," John Morley writes, "have nerve enough to grasp the banner of a new truth and endurance enough to carry it along rugged and untried ways." Not to have foreseen this regarding the new truth embodied in the Covenant and League has brought us deserved disappointment. We should have expected its high idealism to meet with antagonism, and the moral responsibilities it involves to be thought too costly to be readily shouldered. Such expectation would have armed us in advance for the long-drawn battle, and fired us with an enshakable confidence of final victory. Indeed, every consideration of a true patriotism and of Christian principle should impel forward-looking men to grasp with enthusiasm and joy, the banner of truth that the Versailles statesmen have lifted, and to assist in carrying it onward, however rugged and untried the way it must travel, until the heights toward which it points shall have been scaled and triumphant victory achieved.

BALTIMORE, MARYLAND.

IV.

THE REASON, NATURE AND REVELATION IN ACCORD.

HIRAM KING.

The following statement of the reasoning process in acquiring knowledge through the senses is probably, in the main, correct as well as simple:

"The sense perceives; the understanding, in its own peculiar operation, conceives; the reason, or rationalized understanding, comprehends."

The meaning seems to be, (1) that the object of knowledge produces a mental impression through the medium of a sensory organ; (2) that the understanding forms an image of the object; (3) that the reason ascertains the identity of the object by inference, deduction, conclusion. An object of knowledge is entity, fact, truth; the comprehension of the object is knowledge.

The field of the reasoning faculty is the tri-partite source of knowledge, namely, the self-consciousness, the world-consciousness and the God-consciousness. That the functional scope of the reason is thus coextensive with the general consciousness and that its functional capability is amazing, is conclusively attested by the physical, mental, moral and theological sciences which it has created.

As man himself is not only a component of the material universe but also the highest expression on earth of the creative idea, his intellectual accord with the structure, laws, forces and phenomena of the material order might be assumed without hazard. But the rationality of the universe need not even be inferred, since it is absolutely demonstrated by the natural sciences which are, in fact, the natural history of the universe

in its constituent elements, chronicled by the reason itself. If, indeed, the universe were not rational, its scientific analysis and elemental classification by the reason would be impossible, since the reason is not functional for irrationalities.

In some instances, however, the scientists have hitherto failed to exemplify the "rationalized understanding," as in the case of comets, the aurora borealis, electricity and attraction. Nevertheless, these delvers into the intricacies of essential, constituent and phenomenal nature serenely persist in further investigation without, in the least, impugning the rationality of the elusive phenomena themselves. Also, the firefly produces light without heat, but the scientists, although the tiny nocturnal self-illuminant is subject to their closest scrutiny, only "suppose" how it becomes a torch. Nor have they discovered why the snow crystal is a six-pointed star, although the microscope enables them to look on while the cold turns water into crystals.

Is this hiatus in scientific knowledge due to the misdirection of mental effort or does it mark the limit of mental function?

As the outlying universe is wholly inaccessible to men by bodily transportation and as the scientists, therefore, can not learn its extent and character by exploration, the means of gaining knowledge of it are exceedingly limited. In fact, only one of the sensory organs, the eye, is functional exterior to the earth itself.

It is true that vision by this tiny organ is vast in sweep and extension quite beyond the finite comprehension. Reinforced by an artificial lens, the eye penetrates inter-stellar space, so to speak, billions and trillions of miles. But this projection of vision, although incalculable in extent, being only *interior* and, therefore, limited, and distinct observation and thorough investigation being thus impracticable, it is evident that direct knowledge of the material universe, in toto, is impossible. Nor is it apparent that its general character can be determined by observation in the future, since even the nearest stars are so far away that the eye, at its remotest ranges, distinguishes only

their light, while the sun and its satellites, at the front door, are so imperfectly visible that the astronomers' direct knowledge of these members of man's solar system is hardly more than negligible.

The scientists have, however, gained a basic knowledge of the constitution and character of the universe by *indirection*. By decomposing the light of the sun and the light of the stars, by means of the spectroscope, they have learned that these luminaries and the earth are composed of the same sorts of materials. They have also discovered the laws and forces by which the masses of the heavenly bodies themselves are "turned into one," the universe.

From these fundamental discoveries, in connection with other scientific knowledge, the natural philosophers deduce the *homogeneity* of the material universe. This, it is true, is knowledge of physical nature without sense mediation. But then, it is knowledge by *inference* from the verified elemental sameness of the sun, the stars and the earth and the laws of astronomy.

While, therefore, the reason cannot "comprehend" the physical universe in detail, its homogeneity, thus established by science, bears conclusive testimony to its rationality.

It has now been shown that the reason is in accord with physical nature; can it be shown that it is also in accord with written revelation? Yes.

It is asserted in the sacred writings that man was created in the "image of God" (Gen. 1:27) and the inference is warranted that the reason in man is the finite counterpart of the infinite reason in God Himself. As there can be no discrepancy between the acts of God and His attributes, it will not be called in question that the divine reason and divine revelation are in absolute accord. It, therefore, follows beyond fitting controversy that the human reason, being the reflection of the divine reason, is, under normal conditions, in accord with revelation as well as with creation.

Although the accordance of the reason with revelation is thus

established through the reasoning process itself, it does not follow that the reason is qualified to "comprehend" recorded revelation *throughout*. The rationalists ignore revelation if rationalism is correctly defined as "the doctrine or system of those who deduce their religious opinions from reason or the understanding, as distinct from, or opposed to, revelation." It will be shown, however, that the appellative which gives these mental philosophers their class distinction is a misnomer and that so-called rationalism is, in fact, not sanctioned by the reason itself.

The psychology of the rationalists is fundamentally defective and, therefore, fatally inadequate. They do not analyze the reason and consequently fail to recognize its functional complexity. They regard it as a *simple* faculty while it is, in fact, dual in its functional capacity. It is the *logical reason* in the sphere of the consciousness where cognition is conditioned on volition and knowledge is acquired, in the main, by syllogizing from premise to conclusion; in the sphere of the sub-consciousness, it is the *intuitive reason*.

Although the logical reason is limited in function to the sphere of the consciousness, the region of the sub-conscious being is not a mental vacuum but the theater of initial mental action. And as initial mental action is involuntary, it must be *autonomic* in relation to man and exemplify *direct cognition*, or cognition without inference or reasoning. In relation to God, involuntary mental action must be *automatic* and be conditioned on divine impulse.

Truth, like life, it may be assumed, was projected, as it were, from its source in God, at the creation of man, and made a constituent quality of his higher nature. Truth is thus not only concrete in man but it is also a dynamic moral factor in mental function. Man, therefore, has his moral being, as well as his intellectual and physical being, in God. It follows, accordingly that the primary stirrings of the mental intuitions is due, in the last analysis, to the power of Absolute Truth in God Himself. Moreover, as the moral constitution of man is the

finite counterpart of the moral being of God, it follows that, under normal conditions, the mental intuitions mediate moral truths to the understanding and authenticate them.

But, then, does history justify the conclusion of logic that it is the function of the intuitive reason to apprehend *a priori* moral truth and flash it out of the subconscious mental realm into the domain of the logical reason for conscious cognition? Yes.

It can not be established by the testimony of Christians that the knowledge of moral truth is incipient in the intuitive reason, because in Christianity natural revelation is supplemented by direct revelation and the twilight glimmer of intuition is indistinguishably merged in the flaming torch of inspiration. It is by the ancient pagans who were the subjects of natural revelation, pure and simple, that the affirmative answer to the interrogative proposition is made. Thus, it is the universally accepted verdict of history that the principles of moral integrity were basic for the rise of all the great pagan civilizations of antiquity. The Romans had, in fact, so clear a conception of moral principle that they made themselves "masters of the world" of morals, as well as of man, by creating the science of jurisprudence and basing it so consistently on the fundamental moral verities of right and justice among men as to make it their perpetual bequest to the world.

Do the Scriptures, however, take note of man's natural knowledge of moral truth and its beneficent function? Revelation is here also in accord with nature: "For when the Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts (Rom. 2: 14, 15). Inspiration and intuition, in fact, express the truth here in identical terminology. Sophocles speaks of "the unwritten and indelible law of the gods" in the hearts of men and Plutarch speaks of "a law which is not outwardly written in books, but implanted in the heart of man."

But, then, the intuitive reason is primarily functional, not

for relative truth but for the Absolute Truth. It is the medium through which, as it were, the message, that there is a God is insistently wirelessly out of the unknown into the sphere of the logical reason for conscious cognition. The sufficient warrant for this assertion is the fact that God, who is "the truth," is not only the inspiration of natural revelation, through the constituent truth in the heart of man, but that He is also its actual Content. The natural revelation of God was, indeed, clearly demonstrated among the pagans themselves. Thus, the attribute of "being" by which Plato characterized God and the differentiation of God from the hierarchy of Olympus by the Athenians and His classification by them as "an unknown God" equally implied His personality. In both instances, the knowledge of God was limited to His *existence*. Indeed, the entire pagan religious system, from the refinement of Buddhism to the anti-climax of inane fetishism, is the inadequate and distorted historical expression of the intuitive race-knowledge of God as an undefined personal Existent.

The logical reason and the intuitive reason are but the voluntary and the involuntary aspects of the same mental faculty in its functional diversity in the spheres, respectively, of the consciousness and the subconsciousness, and as the intuitive reason is functional for natural revelation, it follows that the reason and revelation are necessarily in accord. Natural revelation is nothing less, in fact, than the exemplification outright of the harmony of the reason and revelation, since the intuitive reason is the subjective factor of the reasoning process itself, conjointly with the objective factor which is God. Indeed, the reason and nature and God are in economic conjuncture in natural revelation as co-factors and their joint function absolutely demonstrates their economic harmony.

Under natural revelation, man's worship of God, like his knowledge of God's existence and his knowledge of morals, is intuitive, and as worship implies self-abnegation, reverence, consecration and trust, it follows that faith, too, is incipient in the subconscious being and is, therefore, a constituent element of psychology.

Not only, however, is incipient mental function intuitive and, therefore, performed quite beyond the syllogistic range of the reason, as has appeared, but it is now plain that intuition itself is an automatic mental process for the moral, intellectual and spiritual integration of man, and that intuitive knowledge, *being thus integral, is absolutely essential for adequate manhood.* It is, furthermore, evident that knowledge by intuition is not *optional* but *inevitable*. The facts of fundamental truth are flashed into the consciousness by the searchlight of natural revelation and men's knowledge of them is *automatic*.

It is here that rationalism is put to the test of psychological fact. According to the definition of rationalism quoted on a preceding page, the theory of its adherents is, in part, that credibility, in the sphere of religion, is limited to the functional capability of the cognitive faculty (the reason) and that acceptance, as fact, must be conditioned on the understanding. The rationalists, accordingly, profess to admit, as tenets, into their legions only what they can *understand*.

It is at once evident that such exaltation of the reason is in contravention of psychological science, for in making the reason functional for, or the criterion of, all religious knowledge, these mental philosophers not only repudiate revelation (which is perfectly normal to psychology), but they also eliminate *faith* from cognition. As faith is at the ground of religious cognitive function, it is manifest that this pretentious theory of cognition is, to say the least, unscientific.

It is in the light of natural revelation, dim as it is, that the psychological distortion of this arrogant theory of the virtual supremacy of the reason over revelation becomes apparent. The rationalists seem to be oblivious to the fact that the intuitive reason, which they repudiate in their psychology, is functional in their own persons, for they serenely ignore natural revelation (and, therefore, the intuitive reason) in face of the fact that they themselves, like all other men, *know*, not by intuition nor by tradition, but without conscious mental action, that *God exists*. As men thus have knowledge of Absolute Fact

with the logical reason in evident abeyance, it would seem that the theory, called in question, could make successful appeal for countenance only to the grossest credulity.

While nature, in revealing the existence of God without the reasoning process, thus utterly discredits rationalism, the rationalists themselves fail hopelessly to vindicate their theory in its ultimate test under the light of natural revelation. The undeniable fact of God's existence is the one great problem that persistently confronts them, and which, unsolved, is a constant menace to their system. Rationalism is, in fact, subjected to the *crucial* test by the mystery of God's existence and the failure of its sponsors to fathom it, one should think, ought to spell certain doom to the theory of the functional supremacy of the reason in cognition.

The test of rationalism at the touchstone of God's existence is equally fair and decisive. As an object to be "rationalized," the existence of God, unlike the comets, is readily accessible, so to speak, since God Himself is by nature in cognitive relation to man. The subject of the problem thus being in proximate relation as well as known to exist, the rationalists are able to employ the reason to every advantage, even to the limit of its syllogistic capacity, in the effort to solve the problem. They know by revelation, which they ignore or subordinate, that God exists; can they find out by the reason, which they make supreme for knowledge, *how* He exists? No. If they assume that He is *not* self-existent, the result of the reasoning will be a retrogressive series of Gods that, being endless, will not lend itself to the logical result of a First Cause, but each God will, in turn, be an Effect in relation to His Predecessor and a Cause in relation to His Successor, the Existing Member of the series being, as yet, only an Effect. If they assume that God is self-existent, they can not reason at all, since the reason is not functional for self-existence. The reason can account for existence only under the law of cause and effect—exclusive of the First Cause.

The summary here is, (1) that the knowledge of God's exist-

ence is by natural revelation and, therefore, quite apart, in its origin, from the function of the logical reason; (2) that God's existence is a mystery quite beyond the functional capability of the logical reason to fathom.

Can, then, these syllogistic psychologists, the rationalists, in face of their utter incapacity for "rationalizing," or bringing within the understanding, the *revealed* fact of God's existence, persist, without logical stultification, in the preposterous attempt to exalt the reason to supreme function? Can they, with any pretension to rational consistency, ignore revelation when they themselves have primary knowledge of God through its medium?

In view of the incapability of the reason to solve the problem of the existence of God, which is *known* to be a fact, must not the rationality of rationalism itself be discredited?

SOMERSET, PA.

V.

THE INCARNATION.

ALFRED N. SAYRES.

The Doctrine of the Incarnation is the theological center of the Christian faith. That is to say, if theology has anything to do with the Kingdom of Christ, the doctrine of the Incarnation expresses its cardinal truth. Man has no higher hope than that his God can be found in human flesh such as his own. He has no surer foundation for happiness than the knowledge that there dwells at the heart of the universe, and that that universe is controlled by, a Father the manifestation of whose love he has seen with eyes and heard with his ears and that his hands have handled. However little the common people, and even some ministers, may be interested in the doctrinal expression which we call the Incarnation, the truth which it embodies is the one essential and indispensable fact of our Christian religion. Without it Christianity would surely be lost in the twilight of antiquity. The cross on Calvary would count but little in the progress of the race were not the man hanging thereon the human embodiment of the eternal God. The Bible would lose its priceless value as the Word of God were it not the envelope of the Word that became flesh and dwelt among us. Indeed I am certain that the mystics of the East would be far nearer to the God of Heaven and of earth, were it not that we have had the view of Him that we have in the man Jesus.

If, therefore, there be left any place at all in human life for theology (and I am sure there is an important function for this branch of knowledge) there need be no other justification for this paper. Unless we live in a day when the minister of the gospel may with impunity cast doctrine to the winds, there need be no apology for a discussion of this subject.

Definition.—Let us pause first of all to define the meaning of the Incarnation. The word is used in this connection in its simplest etymological meaning, namely an embodiment, or more literally, an enfleshment, a coming into flesh. Various sorts of spirits or personalities may become incarnate. We say a certain man is the incarnation of human folly, or another is the incarnation of courtesy. But in the special sense in which we are using it, we think of the Incarnation of Deity. It is the Spirit of God that is incarnate. The Incarnation as a Christian doctrine, then, means simply that the Spirit of God was incarnate in Jesus of Nazareth, or to avoid the use of the term we are defining, it means that the Spirit of God dwelt in the fleshy body of the man Jesus. Jesus Christ was God humanly manifested. To put it in another form, the Incarnation is at once the divine spirit humanized and the human body divinized. God and man were one in Christ. He was the God-man.

I. With this simple definition of the faith that is common to all Christians, let us proceed first to the treatment of the Incarnation as a *fact*. The incarnation of God in Jesus is history. Jesus Christ the Son of God is a reality. No historical fact is bolstered by more conclusive and adequate evidence than this. So we should bear in mind that we are discussing an actuality. It is my ambition, moreover, that these statements shall be born not simply of enthusiasm, but of sound reason.

I said that the incarnation is an historical fact, and I summon in support of that statement the testimony of nearly nineteen centuries of attempts that have always ended in failure to explain the personality of Christ on any other grounds than that the Spirit of God was perfectly manifest in him. The first proponent of this faith was Simon Peter. While this fact was yet unobserved by the mass of men, his eyes were opened to perceive it. It is a fact of the ages that the universe revolves about the sun, but it was unobserved until Copernicus exploded the old misconception that the sun

revolved about the earth. Facts are facts, though unobserved by human senses. So the fact of Jesus' unique personality only gradually dawned upon the unfolding consciousness of his disciples until Simon Peter observed the eternal fact and set forth the heliocentric conception of the spiritual universe, that mankind revolves about the Sun of Righteousness. His declaration that Jesus was the Christ, the Son of the living God became the common conception of his disciples.¹ Unsteadied for a moment by their inability to reconcile his crucifixion with their faith, it was restored by the witness of his resurrection and the coming of the promised Holy Spirit into their midst. This conviction was the seed sown in the soil of human hearts from which grew up the Church that has preserved the faith intact through nineteen centuries of trial and vicissitude of every sort. Conflicts with heresy, with schism, with political and religious persecution, with rising and falling thrones, with decaying and unfolding civilizations have all been withstood by this constant certainty in the minds of men that Jesus was the human revelation of God.

From the very beginning Christian worship, Christian service and Christian doctrine defended the faith in his divinity. From the time that Thomas fell down before him and cried, "My Lord and my God," until to-day the Church has not ceased to worship the Christ. This is no dubious statement. It is evidenced by the earliest Christian liturgies which without hesitation couple the name of Christ with God, the Son with the Father. Before the Emperor Trajan they were accused of assembling together to "sing a hymn of praise responsively to Christ as it were to God." In the apologies there

¹ These statements must not be misunderstood. I do not mean to suggest that Peter would have expressed his faith in anything like our framing of the incarnation doctrine (as to the form of the same). He probably would not even have recognized such a doctrinal statement. His faith round which the other disciples gathered with him was little more than the realization of the Messianic hope, and in terms of this hope his confession was framed. But that very confession in Messianic terms was the first statement of their experience, which continued study and interpretation found to have been the experience of God in Christ.

was no attempt to deny such accusations, but instead they were defended and the effort of Justyn Martyr for example was to prove the reasonableness of such worship. How this tendency grew and developed until Christian art was alive with his paintings and his images is a familiar story.

And so from the time that Saul of Tarsus fell before him on the Damascus road, crying, "Lord what wilt thou have me to do?" every form of Christian service has given evidence of the faith of the ages that Christ was Son of God. In his name all service was performed and after his example. The ideal of monasticism was the exemplification of his spirit and indeed the imitation of his conduct. "*Imitatio Christi*" is one of the great books evidencing this tendency.

Likewise did all Christian doctrine witness the current faith in his divinity from the day that Philip conditioned his baptism of the Ethiopian eunuch on his statement, "I believe that Jesus Christ is the Son of God." Let there be no misunderstanding on this point. Christ was a new theology. The disciples did not look at him through a preconceived notion of God, and see in him something that they expected to see. He was something different from what they had been expecting. He had difficulty in leading those who were nearest to him to a comprehension of his ideals and to an understanding of his hard sayings. But they saw God in Christ. They looked through him to the divine, and around him grew up the new doctrine. And down through the centuries this one thing was constantly defended against every attack, viz., that Jesus Christ was the God-man, he was God dwelling in human flesh.

Countless efforts were made to supplant this faith with other faiths that were cast aside as heresy. From the Jews and from the Greeks came contradictory doctrines that contended for supremacy with this original faith. On the one side were the Ebionites that sought to reject the divinity of Christ. They would class him with one of the prophets but that he was Son of God they denied. On the other side were the

Gnostics, particularly the Docetists, who rejected his humanity. They believed that God had suffered and died on the cross, but only with the appearance of a man. The human nature of Jesus was only a delusion. But the testimony of history is that these were wrong, and that with them belong all the later efforts of Arianism, Sabellianism, and other heresies that denied the fact of God's self-revelation in the man Jesus. They rose and passed away, but the faith of Peter lives on. Thus in every age those who have surrendered Peter's faith have sooner or later passed away, leaving little more than their memory. On the other hand those who accepted and held to it have grown in numbers and power and have been held together with a common faith that rises above all minor disagreements and misunderstandings.

Thus we can trace the historical evidence of a historical fact. Time was when men debated whether or not the Christ might be a creation of the gospel writers, and whether or not Christ ever lived. It is not a century since a great historian propounded an elaborate explanation of the origin of Christianity without the divine Christ. But he left unexplained the sources from which he supposed this religion to have sprung. We hear very little of this kind of thought to-day. It does not require an extraordinary mind to perceive that an explanation of Christianity in terms of apostolic faith and zeal simply raises the question of how that faith and zeal of the apostles is to be explained. The questioning of to-day is not so much whether or not Jesus Christ was God incarnate, but, as in the earlier days of the Church, how he could be God incarnate. In other words the question upon which men are divided is not the fact of the incarnation, but the second aspect to which I want to ask your attention, viz., the mystery of the Incarnation.

II. If the Incarnation is a fact, it is a *mysterious* fact. Since Christ walked in Palestine men have been impressed with this truth. Men of all sorts and in every walk of life were astonished by his teachings, by his actions and by his

personality. When he taught them of eternal things even the servants of his opponents declared, "Never man spake like this man." When he performed wondrous works among the people they exclaimed, "We never saw it after this fashion." When he entered Jerusalem the wondering crowds inquired, "Who is this?"

After his departure from the earth it was this very mystery of his personality that constituted the difficulty of the Christian faith. The doubters and rationalists of every century tried to explain away the mystery, but when the mystery was explained away, the divine Christ was gone. Those who believed in him were left with something less than they had had, and they rebelled against all such efforts.

The history of Christian doctrine is simply a history of the struggle on the part of the Church to keep that which reason could not comprehend, but which she knew was an essential part of her Lord and Christ. A few sentences will suffice to trace this process as we see it at work in the several early centuries. We have already referred to the efforts of the Jewish and Greek heresies, Ebionism and Gnosticism, to sublimate this mystery by submerging, the one the divinity, the other the humanity of Christ. Over against them Irenæus, Origen, Cyprian and Tertullian, the apologists of the East and West alike staunchly maintained the divine-human character of Jesus. In the fourth century came Arius with his effort to resolve this mysterious element of the Christian faith and subordinate it to reason. But the Church rose in support of Athanasius against the Arian contention, and declared with the great Alexandrian bishop that in Jesus Christ abode the eternal and preëxistent Son of God. In the next century, the fifth, came Apollinaris, Nestorius and Eutyches, the first to ascribe to Christ a human body, but not a human spirit or reason; the second to put the humanity and deity of Christ into a loose mechanical union that virtually denied the unity of his personality; and the third to make Christ's human nature really an absorption of the divine, a virtual deification

of the body. Against all of these the council of Chalcedon declared itself in the so-called Chalcedonian creed which develops the two-nature theory of Christ's personality. Hereby it was asserted that Christ was "truly God and truly man . . . consubstantial with the Father according to the God-head, and consubstantial with us according to the manhood . . . the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only-begotten God the Word, the Lord Jesus Christ." This was not the end of heresy, but the same story is told of the constant reaffirmation of this faith by council after council, as against the diverse theories of the Monophysites, Monothelites and Adoptionists. Through Mediæval and Protestant Scholasticism the same faith was elaborated with all the fine distinctions of metaphysics and speculative philosophy. No denial of Jesus' God-manhood has yet been found acceptable in the eyes of the Church. In every age she has clung tenaciously to the element which cannot but be a mystery to the mind. Down to this very day she continues to believe in Jesus Christ as the Incarnation of the Eternal God. And this in spite of the fact that she has passed through an age when human reason has been functioning to the full. While there were centuries in which reason was subordinate to faith, the eighteenth and nineteenth centuries have given full sway to the tendency, earlier begun, to give place to reason. In these latter centuries the thinkers of the Church have refused to commit intellectual suicide. Through the age of rationalism the Christian philosophers have not ceased to hold to this mystery of faith, the conviction that Jesus is God incarnate. Why? Because it has been found to be a reasonable mystery.

III. That brings me to the third item for our consideration. The Incarnation as a *rational* fact. If it is a mystery, it is yet not an unreasonable mystery. While theologians that were framed through the centuries in defence of

this conviction have in large part been surpassed, yet has not the mysterious fact of the incarnation been found unreasonably so. Such apologies as the Chalcedonian creed are found unreasonable in the light of modern psychological knowledge, but the conviction that Christ is God in human flesh which that creed is to interpret is not so easily set aside. The conviction stands on the more sure foundation of the human experience of God in Christ; the interpretation followed that experience and stands only on the premises of human reason.

A. Now let us approach the Incarnation as a reasonable mystery, first from the psychological and then from the theological standpoint. The mystery of Jesus' personality is the mystery of all human personality infinitely magnified. For the nature of personality is the same, whether it be divine personality or human personality. Lest we be misunderstood on this point, let us pause to define personality. In these days we understand personality to be not so much a possession as a characteristic. Man does not *have* personality. He *is* a personality. To speak of man as personal is to describe the manner of his functioning. In other words, it is not something separate from him that is poured into him, as the old faculty psychology would have held. It is the person functioning, being a person. What now constitutes personality? If we analyze it, we find two elements, that of self-consciousness and that of self-control. That is what lifts man above the lower creatures. He knows himself and guides himself. If there is the least embryo of these characteristics in the animals, they are so far personal. And insofar as these are limited in a man, his personality is limited. That is to say—a man whose self-control is limited by his appetite which has more control over him than his own will, he is so far forth a limited personality. Now divine personality knows no limitations save the limitations of its own will (which, according to our interpretation of the word, may or may not be limitation). In other words God's personality is completely self-conscious and exercises perfect self-control. He knows him-

self thoroughly, which means that he knows the worlds and all that in them is, since they are a part of Himself, having emerged from his own creative activity. His will is supreme in the control of Himself, which again includes all the works of his hands.

Now his creation of man in his own likeness means nothing other than that he has endowed man with this same characteristic of personality, self-controlling and self-conscious life. In other words human personality is an infinitesimal constituent part of divine personality. It is of the same essence, even as the satellites of the sun are essentially one with it.

Now that this personality of divine essence, this spiritual something that we call the soul or spirit of man, capable of endless growth and perfectibility, can inhabit a house of physical substance which we call the body, this is indeed a mystery. How the spirit can dwell in and control the body, where the point of contact is formed and how, these are problems that are utterly beyond our power to explain. And yet they are not unreasonable mysteries because they fall within the bounds of our own experience. The mystery of the human spirit dwelling in the human body, is as common as it is miraculous.

The only greater mystery than this in our common lives is the consciousness of the affinity of which we have spoken between the divine and human personality. That we have fellowship with the Personal God is a fact of our experience which no amount of argument can disturb. We know that there is a point of contact between our spirit and the Spirit of God. It is a fact of our Christian consciousness that at times the Divine Spirit is determinative in our action. We say our good impulses are inspired. There is an influence of the divine personality that works for righteousness and what we do to the contrary is a limitation of that influence in our lives. Indeed it is a limitation of our own self-control, as Paul said, "The good that I would I do not." The self-controlling power in him, as in us, degenerated, and went

athwart of the self-controlling power of the Divine Personality. But when that personality is unhampered, when the Divine Personality is expressing himself through the human personality, then God is at work in man, the Spirit of God is in that limited measure incarnate, working through human flesh.

Now the thing that makes unique and specially mysterious the personality of Jesus is the vision of such a personality unlimited by human shortcoming. In him we see those divine impulses exercising complete control. His will has always been the Father's will. In the face of our experience of the difficulty of allowing that divine will to rule, we are astonished at the perfect unity in him of his own will with the divine.

With regard to the entrance of the God-spirit into the man Jesus the psychological approach makes reasonable the aspect that is metaphysically difficult. How did the Logos or Word enter into his personality and when? Was it at birth, or conception? Was it at the Baptism? Psychology's answer is the answer to the problem of the origin of the human personality in you and in me. The personality unfolded as the little body unfolded. "The eternal Logos," to quote Schaff in the *New Schaff-Herzog Encyclopedia*, "entered into the humanity of Jesus measure by measure, as it grew and became capable and worthy of receiving it. . . . The first act of the incarnation of the Logos was the beginning of the man Jesus and both constituted one undivided personality. Christ became conscious of his Godhead as he became conscious of his manhood, but the divine life was always the basis of the human life." And I might add in my own words that the human life was always the means of expression for the divine life. That is, all the impulses of divinity were given free play and found complete expression through the human personality. The divine and the human kept pace with one another as the one personality unfolded. In the light then of modern psychology it is not one of two natures that prays

"Thy will be done." It is the man Jesus who has in all his life allowed the Divine Person to dwell in Him. God has become incarnate in him. He was God acting as a human body.

B. But let us see now the reasonableness of this great mystery from the theological viewpoint. Christian theology shows us a God who is a Father. The essence of that Father's character is love and goodwill. But Fatherhood, love and goodwill all involve social relationships. Fatherhood cannot be wrapped up within itself. Love demands an object; it cannot be ingrowing. Goodwill is non-existent without an object upon which to express itself. The love of a father is manifested towards a son. Thus it is of the very nature of the Christian God to be self-imparting, forthgoing.

Now the complement of fatherliness is the filial relationship. Fatherhood cannot find complete expression except through children. Thus it was of the nature of the Christian God to beget children to possess the world that he had made. The love that began its self-revelation in the creation of an orderly world is not satisfied until it has found perfect expression through a medium that is capable of revealing the inmost nature of that love.

Now the self-revelation of this Christian God began with the very process of creation. Power and wisdom find expression in the progressive development of a universe governed by intelligent law. Neither Hebrew nor deistic transcendentalism adequately interpret this process. The self-revealing God was in his world realizing himself by the gradual impartation of his own personality to his world. But personality could not be fully realized in an inorganic world. Organic life blossoming into the spiritual world of personal life became the medium of further revelation of the Father. When personal life unfolded, here was the opportunity for perfect self-revelation. For personal nature was of the same kind as God's nature. In his purpose the personal life of the world was to be like his own. The filial was to be the vessel in which the paternal was to unfold.

In fact, however, this relation and affinity, ideally conceived in the mind of God was through man's sin distorted. Instead of the Fatherhood being realized through perfect sonship, it was obstructed by man opposing the will of God. The goodwill of the Father that should have found expression through the will of his children failed of expression through their sin. Thus while God and man are ethically alike by nature, historically they proved to be ethically different. But from their natural affinity or kinship, the possibility of incarnation becomes apparent. God can reveal himself through human flesh. He can accomplish union with man. To quote Fairbairn, "There is no difficulty involved in his union with human nature that is not equally involved in his relation to material nature, which, however vast, is not so near the Infinite as man, and, however old, has not so much of eternity within it as his mind. The relation must indeed assume different forms, because the terms are different. There can be no personal union with material nature, for it knows no personality; but with human nature which must be personal to be, the union which does not become personal is not absolutely real. While, then, the Incarnation does no more violence to the physical attributes of God than creation does, it yet so exalts and glorifies his moral qualities and characteristics that in its presence the voices of nature may be said to lose their music or die into silence." So far Fairbairn. That is to say, it is not a violation of the omnipresence, omnipotence and omniscience of Deity that these be laid aside in order to the revelation of the very inner nature of the Divine Personality in that one form in which alone it could be revealed. Personality could manifest itself only in one form, and that the form of a person. Thus only could love become incarnate.

But nothing less than this was essential to the nature of a self-revealing God. Thus conceived the Incarnation becomes not an extraordinary expedient conceived in the mind of God after man had sinned in order to extricate him from its slavery, but rather a necessity resting in the very nature of his Father-

hood. The Father would never have been satisfied until his very Being had been manifested in the flesh of those whom he had called to be his sons. This then which is revealed in Jesus is that in God which constitutes the Omnipotent Creator a Heavenly Father.

Let this ethical conception of the incarnation be increasingly emphasized. It was not God's omnipotence which was crying for expression in Jesus. That was being revealed in ever increasing measure through the external universe. It was his goodwill, his mercy, his passionate, suffering love for his children. Not the mind, nor the might, but the heart of God had to find expression. It was, therefore, in the moral and spiritual consciousness of Jesus that God's purpose was revealed and realized and that God and man were made one. Jesus was ethically one with God. It was a unity of the Spirit. Externally God and the universe were one. But it was the whole personal life of Jesus centering in his will that revealed the heart of God. Thus was the Word of God, the eternal desire for divine self-expression, made flesh and dwelt among us.

So in the doctrine of the incarnation we have a mystery made reasonable in the light of our increasing knowledge of the nature of man, and of our faith in the character of our Heavenly Father. That the Father of love should reveal himself to men is just what we would naturally expect of Him, and that he could do so only through human flesh is made apparent by our conception of the kinship between divine and human personality.

IV. But there is just one more point, and I close. Consider with me the incarnation as a *hope*. If it is a fact, as we have said at the beginning, it is an incomplete fact. This may sound contradictory. A fact is literally a thing done, and a thing done is complete. But bear with me. If a fact, it is but the factual beginning of a greater fact that is yet in the process of completion. God's incarnation in humanity is not complete when he has perfectly revealed and expressed himself in Jesus. The goal of the universe is not attained when a single child of

God has realized the truly filial spirit in his life. That incarnation in a single personality is to be the power of God unto the realizing of a perfect and complete family of God, where all his children shall have realized that truly filial spirit. The God-man Jesus is to be the eternal Word of God that shall speak through all the sons of men. God is seeking to incarnate himself not simply in a man, but in mankind. The incarnation which is perfected in Jesus will be completed when we can spell mankind with a capital M. That was the purpose of God before sin entered the world, and sin has not removed, but simply postponed his purpose.

The incarnation then is a hope, individual and social. Jesus has become the Pathfinder of our salvation, not simply from sin, but to God. He has shown us in living form the kinship between us and God which the earliest Hebrew legends proclaimed. He has held up before us as men tempted in like points as he was tempted a glorious hope for the accomplishment of which his life and spirit are not simply an example, but a power. He has taught us to believe that we have the capacity, like him, to become the sons of God.

And just as truly is the incarnation a social hope that looks forward to such an ideal goal as I have suggested above, when the incarnation of the first century A.D. shall become the incarnation of perhaps the millennial century. Not in a thousand years it may be, but possibly in a thousand centuries the Heavenly Father that seeks to give himself to the world of men will be found dwelling in mankind as he has already dwelt in the Son of Man who came to serve humanity and to ransom his own unto himself.

HARRISBURG, PA.

VI.

ADDRESS OF THE MISSIONARY COMMITTEE TO THE MEMBERS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.¹

Beloved Brethren and Sisters in Christ Jesus:

The Committee to whom the Synod of your Church has entrusted the management of its missionary business, are desirous of calling your attention to the state of the Church and to your duties, in relation to your necessitous brethren in destitute places; and they expect from you a serious and a candid consideration of the solemn truths which they shall place before you.

It is well known, that the German Reformed Church has extended itself over a great part of our country, and that large congregations, besides many scattered individual members, are

¹ This "Address of the Missionary Committee" is valuable as a historical document, but it should also be helpful to the Reformed Church at this time.

Just one hundred years ago our Church saw its opportunity and there was an effort made to have the Church do its part in providing for the non-churched people of America, especially that of our own household of faith.

This was the time when the Classes were formed. Steps were taken which led to the founding of a theological seminary, the formation of a Board of Home Missions and the publication of the missionary magazine—now the *Messenger*.

Parts of this paper have a theological interest, but as far as our Church is concerned the great value of the document is that it pointed the way to a larger, more aggressive Christian Church. Had the appeal of the Missionary Committee been heeded by all our pastors and people, and home missionary work been done on a larger scale, we would probably have had scores of flourishing Churches in States where we have not now a single congregation. We might have become one of the very largest denominations in America.

This address was issued to the Church in February, 1820. It makes interesting reading just one hundred years later, and should be an incentive to us as a Church to do our best in the year 1920.—WILLIAM E. LAMPE.

now found, where, about thirty years ago, all was a trackless wilderness, the profound silence of which was uninterrupted by any living voice, save that of the untamed brute and of the equally uncultivated savage.

By the rapid population of the new states and territories, where many of our brethren, and numbers of emigrants from Europe, the land of our fathers, are settling themselves, the Church will continue to enlarge its borders, while the number of its members will increase in all the places where they dwell.

This view would be highly gratifying to us, and we should on account of it address to you our most joyful congratulations, if our attention were not forcibly arrested by the afflicting fact, that the internal state of the Church grows worse the more its borders are extended, inasmuch as by that extension a large portion of its members are deprived of the ministry of the gospel, and are left like sheep without a shepherd to stray in a wilderness where there is none to watch over them, and to perish in their wanderings because there is none to feed them.

In the geographical and statistical account of the German Reformed Church, for the year 1819, eighteen vacant pastoral districts are noted. Of this number fifteen contain about eighty congregations. The number of congregations belonging to the other three is not given. Two other districts, viz., Hanover, in Pennsylvania, and Mansfield, in Ohio, are inadvertently omitted. For these five districts we may compute twenty-five congregations. Now it is known to us, that many congregations of which we have no distinct information, exist in the states of New York, Pennsylvania and Ohio, and we think it very probable, that the whole number of vacant congregations is not less than two hundred. There are, moreover, in these states and in those adjoining, many places where congregations might be collected out of the scattered members of the Reformed Church, and other persons who are not in communion with any society of Christians, if the measures necessary for that object were adopted. If we estimate the number

of members in each congregation, including children, at no more than one hundred and fifty, we have in two hundred congregations thirty thousand souls; and if we compute the scattered members at five thousand, we have in the whole an aggregate of thirty-five thousand persons, members of the Reformed Church, who are living in a destitute condition, without the benefit of pastoral ministrations.

It is true, indeed, that many of these may hear the preachers of other religious denominations, and perhaps that not a few are well satisfied with the spiritual nourishment which they receive. But this nourishment they receive from strangers: and if our brethren, whom the strongest obligations bind us to love, are forced to go to other churches, in quest of nourishment for their souls, when they desire to obtain it, this necessity casts a look of stern reproof upon their own Church whose children they are, and upon us their brethren, and asks her, where is thy maternal heart? and us, where is your brotherly love? These members who are thus compelled to seek their edification elsewhere, are such as have a spiritual sensibility, who perceive the worth of Christianity, and are seriously engaged in pursuing their eternal salvation. They would continue in the Reformed Church, if they could be supplied in it with competent teachers, and as members they would be extremely useful in promoting in it the cause of true Christian piety. In this view they are invaluable, and if they leave our Church, it sustains by their departure a great and a deplorable loss.

But those persons, who leave the Reformed Church, are not all nourished in their new connections with the bread and water of life. We live in a corrupt world, in which man, when he is not under the guidance of the Holy Spirit, always mistakes his way, and errs wilfully whenever religion is the subject of inquiry; where a vast majority turn away from their heavenly guide, and with the Bible in their hands, run into the most pernicious errors; where every error as well as every vice is found, and is propagated by its adherents with unwearied assiduity.

We pass over the diversified workings of fanaticism and of superstition, that are so often, and so confidently, but at the same time so groundlessly produced as the characteristics of Christian piety, to notice an error that subverts the very foundations of Christianity; the errors of Socinians, who deny the complete depravity of human nature, the necessity of the proper influences of the Holy Spirit for the sinner's conversion, the atonement made for our sins by the death of the Divine Saviour, and the divinity of Jesus Christ. This error which has nearly filled every place in Europe, is no longer cherished in secret amongst us, but appears boldly in learned writings and in literary institutions, and is publicly taught and defended in the pulpit. It is a refined deism—unbelief in a new form, the more dangerous, because it wears the garment of Christianity—a wolf in sheep's clothing—a disguised animal having horns like the lamb, but speaking like the dragon.

To this error, and to every other which a loose imagination brings forth, and a spurious zeal perpetuates, our brethren are exposed; and as in many places there is no teacher (of any religious denomination) to declare to them the truth as it is in Jesus; and as those who offer themselves in that character only perplex them and obscure their remaining light, not a few become an easy prey and perish in eternal death. Unhappy state! And the sufferers are our brethren, the children of the Reformed Church; they bowed with us at the altar of God, and dedicated themselves to his service in their confirmation—they are members of our body—and we permit every daring inventor of new doctrines to tear them from us: their blood flows, but it flows from our heart: by their fall the Church is weakened, and ultimately the body must perish with its members.

Such is the case of those neglected members of the Reformed Church, who have what is called the preaching of the gospel. Some of them hear Evangelical doctrine, and are edified by it to eternal life, but all their usefulness is lost to the Reformed Church. Others are misled by erroneous teachers into wrong

notions of Christian piety, mistake the fancies of enthusiasts for revelation, and bodily exercises for godliness: or they fall into the error of the proud Socinian and deny the essential doctrines of Christ; and from hence they have but a single step to the rejection of Christianity.

The rest of our brethren seldom or never hear a preacher. They are therefore not injured by false doctrine, but at the same time they are not edified by the truth. They live in ignorance, believe what their imaginations feign, and do what their hearts desire. The cares of the world and the deceitfulness of riches have dominion over their minds. Their daily inquiry is, what shall we eat, what shall we drink, and wherewithal shall we be clothed? In this manner do they spend their time until their souls are demanded from them, when they sink down lower than the grave, not only "into night and slumber," but into everlasting woe. But if there be a scattered few who seek the Lord, they are subjected to the greatest difficulties, because they have no teacher to counsel, to encourage, and to comfort them in their diversified perplexities, and because they suffer the want of public worship and of the holy sacraments. At length some of their own number, who are impelled by a spurious zeal for the conversion of others, assume the office of preachers; and as these for the most part have neither natural talents nor sufficient theological knowledge, they mingle together truth and error, bewilder themselves and confuse others. An uninformed zeal now urges them vehemently into fanaticism and the formation of new sects: and those persons who, under the care of an enlightened pastor might have been formed into illustrious followers of Jesus Christ, and highly useful members of the Church, are by these led into opinions and into practices by which, with good intentions, they mar the beauty of the Christian religion, offend the honor of the Saviour, hinder the advancement of the kingdom of Jesus, and injure their own souls.

Beloved brethren and sisters in Christ, who profess to belong to the Reformed Church and are yourselves supplied with

the means of grace, contemplate this exposition of the state of your Church. Consider the case of your brethren and sisters, who must follow one another by successive generations to the end of time. Shall all these remain forsaken and unsupplied, when you have it in your power to relieve them? Shall all the sad consequences, which we but too justly fear for them and for the Church, be realized, without an effort on your part to restrain and to prevent them? Reflect on the value of an immortal soul, for the redemption of which God gave his only begotten Son. Meditate on that eternity for which it is destined; the sublime joys of heaven, and the profound sorrows of hell. View the dangers which surround it while it remains in darkness and in the shadow of death, and while every hour of this uncertain life may be the last of its probationary state. Remember the large number of those who are in this awful situation. Reflect that by a strenuous effort you may furnish them with the means of effecting their salvation. Consider that they are your brethren, and as such have a just claim upon your tenderest sympathies. And when you are engaged with these reflections, let every one lay his hand upon his heart, and ask himself before God, what is it my duty to do in this conjuncture? If there be within a spark of brotherly love; if there be a touch of divine grace; if there be a feeling of humanity; this will reply, Do all that is practicable for the support of those institutions which are formed for the salvation of thy brethren, and for the prosperity of the Church. Two different institutions are necessary, viz., a theological seminary for the education of young men for the ministry, and a missionary establishment for the preaching of the gospel in those places in which there are no settled pastors.

The Reformed Synod have been engaged above a year past with an attempt to form a theological seminary in connection with the Lutherans. A joint committee of both Synods have devised a plan which will be submitted to the judgment of these two bodies; and we look forward with high expectations to the ensuing meeting of our Synod, indulging a confident

hope that this highly important institution will then receive its final establishment. A missionary establishment, which however is yet in its infancy, was begun some years ago by a resolution of the Synod, requiring that every minister belonging to its body should annually take up collections for the support of missions, and that if the funds would permit it, one or more preachers should be employed in each year in missionary labors. But so little was obtained by these collections, and so imperfect was the institution, that little could be hitherto effected. Other churches have reproached us by their great and various undertakings in missionary labors, and we have been almost alone idle among so many different denominations in the Christian church, although none has had more work to do than we.

The time is come that we should now at length awake, and, recognizing our duties toward God and toward man, endeavor to perform them. If we desire to effect any thing of moment, we must not be content with trifles. The state of our Church demands a great and a general effort in all its members. If we cannot resolve upon such an effort, any one who will open his eyes may easily perceive that the German Reformed Church in this country cannot be of very long continuance.

We ought to have in our service throughout the year at least four or five missionaries, viz., one for North and South Carolina, one for Virginia, Tennessee and Kentucky, two for Ohio, Indiana and Illinois, and one or two for New York, Pennsylvania and Maryland. These missionaries should be masters (if possible) of both the German and the English language, men of good abilities and of genuine piety. They should visit every place in their respective districts as often as possible, collect and organize congregations, instruct and confirm the youth, preach and administer sacraments, and where it is practicable, form societies for the support of missions, and of the contemplated theological seminary. Such an establishment would have an excellent effect in giving life and stability to our Church, and would afford to many a soul that is now forsaken a benefit of high and transcendent value.

These missionaries must receive a stated annual salary. Each of them would probably collect in his district a considerable sum, but not enough for his support, and it would be necessary to add for five missionaries at least one thousand dollars. The theological seminary will require not less than fifteen hundred dollars. In addition to these there will be other expenditures for printing, correspondence, indigent students, and the formation of a library, about three hundred dollars. From these expenditures we may perhaps deduct the amount to be received from students, which however, at least in the commencement, will not exceed three hundred dollars. The whole amount to be raised every year would then be about two thousand five hundred dollars. This sum is more than thrice the amount of all the collections paid in at the last meeting of the Synod; but it will be very easy to do more than thrice as much if every congregation be suitably impressed with a sense of its duty, and contribute according to its ability. A majority of our congregations have done but little, and many of them nothing; and among these are a considerable number of the largest and wealthiest belonging to our Church.

No congregation is so poor that it would be unable to raise ten dollars annually for so necessary and important an object. How easy would it be for every person who is above poverty, whether it be a man, a woman, a youth, or a maiden, were it even necessary to be more frugal in other expenses, to spare a dollar in the course of every year for the glory of God, to whose bounty he is indebted for all that he possesses, and for the salvation of immortal souls. And how well would it be applied! Would it not procure for that person and for his posterity a blessing of infinitely greater value to him and to them, than the small gift for which God bestows it. "Who-soever shall give you to drink a cup of water in my name, because ye belong to Christ, verily I say unto you, he shall in no wise lose his reward." Mark 9, 41. Can it be supposed that any person will regret such an application of his money at the end of life, when his eyes are about to close forever

upon every temporal object; when his heart is fainting in the swoon of death, and his soul is called into the presence of God; when the vanity of all earthly possessions and the worth of those that are heavenly are shewn in the light which eternity will shed around them? You feel, dear and beloved, if you feel any thing of the truth of Christianity, that it is not only your duty, but also your happiness to contribute out of your store for the furtherance of the cause of God; and if every one contribute according to his ability, it will be quite an easy matter to gather in our smallest congregations ten dollars annually; in others more favorably circumstanced, more will be obtained, and in some a hundred dollars and upwards. Now as we have three hundred congregations, who are more or less supplied with pastoral ministrations, how easily could five or six thousand dollars be collected annually; and what excellent institutions for the education of young men for the ministry, for missionary labors, and for the spreading of vital piety would this sum enable us to put into operation. Nothing will be wanting among us if our will be good.

Beloved brethren and sisters in Christ Jesus! ye whom God has blessed with affluence, how much are you enabled to do for the edification of your Church, and for the general prosperity of the kingdom of Jesus! For what purpose are your possessions given to you? Is it not that you should serve God in the use of them? If you are willing to make a pious application of your superfluities, you are furnished with most inviting opportunities to "lay up treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal." Do not give sparingly with this for an apology that, if every one gives as much, it will be sufficient. This is neither the sentiment nor the language of a Christian who takes a deep interest in the spreading of the Redeemer's kingdom, and whose offerings are acceptable to God. He gives liberally as the love of Christ constrains him, and does not stay to inquire what others ought to do; and he esteems it his felicity and his glory that God accounts him worthy to partici-

pate in such a manner in so sublime a work. Demean yourselves as Christians, worthy of your high calling, and you will not repent of it, when you appear where God will give to every one according to his works; when Christ shall say to you, "I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was naked and ye clothed me, I was a stranger and ye took me in—for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

You have it in your power by donations or by bequests to create a capital, which would yield a certain revenue for the support of every necessary institution in your Church. Do you, beloved brethren and sisters, apprehend that by such grants you would rob your children? Permit us then to ask, what would you be able to give your children if God had not blessed you? And if he has given you abundance, is anything more reasonable than that a part of it, which your children can well spare, should be consecrated to his service? It will not be lost either to you or to them. Your memory will be cherished by them with more affection, when all the friends of religion and of virtue honor it; and if they do not render themselves unworthy, it will give them a respectability and a weight in society, which the possession of that part of your property could not procure for them. By such grants you may effect something of magnitude for the well-being of mankind and for the glory of the name Jesus: and their operations will continue long after your bones are mouldered; and many souls whom your munificence has brought into the path of life, may obtain blessings from God upon your posterity when you are resting in the slumber of death.

Beloved poor, God will not despise the little which you are able to give. He who beheld the poor widow with such feeling approbation when she cast in her mites, looks still with the same regard upon the noble sentiment by which the poor man is moved to make an offering to the Lord out of his necessities. The poorest may do something if they have the mind of the pious widow. How many poor spend considerable sums to

their greatest injury upon the indulgence of low appetites. If these were under the influence of Christianity, they would afford something for the support of Christian institutions, and at the same time live more comfortably; and they would moreover have a refreshing prospect of rich rewards in the day when they should reap the fruit of their labor.

Dear youth of both sexes, ye who are the future hope of the Church, from you we ought to be permitted to expect much. Your youthful vigor and vivacity fit you for activity in any undertaking; and if these be consecrated to the service of your Creator, how great is the work which you will be able to accomplish for the prosperity of your Zion. It would be highly becoming you to form yourselves into societies for the diffusion of the gospel in the Reformed Church, by subscribing certain constitutions, which would require you to pay at the rate of about five or six cents per month. The male youth of a congregation might form one such society, and the female youth another. Such associations exist in many places in the English churches. They reflect honor both upon the youth engaged in them, and upon their parents; and although the expense be small to each individual, the operation of such a system, were it generally introduced, would be very great and important. If indifference to the cause of Christ, or a sordid love of money, could restrain you from so easy, and yet so laudable an undertaking, the prospect of the future condition of the Reformed Church would be truly dark and mournful, and every reflecting friend of Christianity would have to contemplate it with unmingled sadness. But what would be the prospect before you in relation to your own welfare and the salvation of your souls? If in the existing state of things you are not for Jesus, you are against him; and if you gather not with him, you scatter; and is there any reason to believe that it shall be well with you, if you pursue such a course? Dear and highly valued youth, who love the Lord Jesus Christ and walk in his precepts, who are the rich consolation of your parents, the best hope of the Church, and fellow heirs

of the Kingdom of God, arise in your juvenile strength, come forth to the combat against the power of the prince of darkness, "yield yourselves unto God as those that are alive from the dead, and your members as weapons of righteousness unto God," exerting yourselves to promote the wellbeing of his Church, and exciting your friends and acquaintances both by your example and by your exhortations, to the great work of saving immortal souls. You will thus be the servants of God in that occupation, in which his only begotten Son was pleased to be employed; upon which the happy spirits above delight to look, and which, it may be presumed, is spoken of with admiration in all their dwellings. How exalted is such an employment! How worthy of the exercise of your powers! And how ample a treasure will it enable you to lay up for old age and eternity. If toward the termination of your earthly course you can look back upon a life filled up with such labors, and observe in it the evidence of the effectual working of divine grace within you, this will illuminate your darkest hours and render the evening of life a season of placid tranquility and rest, often delighted with the prospect of the future which the gospel will afford you, and with the anticipation of eternal joy. Who does not desire such a close to this transitory life? Even a Balaam was compelled by the view of such a blessedness to exclaim, "Let me die the death of the righteous, and let my latter end be like his."

Beloved brethren in the holy office to which we are called, shepherds and guides in the Church of God, let us ourselves exhibit a becoming zeal. We are a city set upon a hill which cannot be hid. The eyes of all are upon us. If we be standing in a decaying state, our reproach will be evident to all, and heaven and earth will testify against us. We are the salt of the earth and the light of the world. If the salt have lost its savor, wherewith shall salting be done? and if the light of the world be extinguished, how shall the world be enlightened? How momentous, how manifold are our duties? How great is our responsibility! Unfaithfulness in our min-

istry is fraught with the most deplorable consequences: the earth putrefies and the world is darkened; that is, a corruption of morals and an ignorance of the things of God prevail among mankind. And if the souls committed to our charge, for whom the Saviour died, should perish by our unfaithfulness or neglect, how shall we answer for it before God? Let us therefore endeavor by a vigorous and a universal effort to revive our Church and to gather our forsaken brethren. If in the discharge of this duty it should become necessary to relinquish something of personal interest, let us make that surrender cheerfully as it behooves Christians, and especially Christian teachers, looking unto Jesus who for our sakes endured the cross and bore its reproach and its pains without a murmur. Let us compare every toil and every loss that may attend us with the value of so many straying souls, with the death of Jesus, the only begotten Son, and with the wonders which eternity will unfold. This comparison will by divine grace make our conquest easy; and after a short conflict we shall obtain the crown of life. A theological school and a missionary establishment are the two pillars that must support the temple which we are commanded to build for the service of Jehovah. We must therefore never lose sight of these institutions, but labor unremittingly to the end that they may be established in all the completeness which it is practicable to give them; and when we are most solicitous about them, our usefulness in the Church will probably be at the greatest. It is needful that we should endeavor, both in our intercourse with our people, and in our addresses to them in the pulpit, to explain to them the utility and the necessity of these institutions, and to illustrate, and to impress upon their hearts, the duties that lie upon them in relation to the furtherance of the Christian cause. We shall by such a method incline them to communicate freely and according to their ability, whereas if they have not sufficient explanations of these subjects, they are acting in the dark, understanding neither the object for which, nor the reasons why, their con-

tributions are asked, and consequently doing but little. Instead of the yearly collections it would be well to circulate subscriptions in all the congregations; or to form in each one or two societies (one for each sex) for the diffusion of the gospel in the Reformed Church; and especially to stir up the youth to unite in such societies, without however excluding the more aged from membership. The introduction of such a system would give us some trouble, but would not be impossible, and the result of its operations would unquestionably be much greater than the amount of the usual collections, and besides much more certain. Beloved and reverend brethren, will we determine to act with a holy zeal for the good of our Zion? The salvation of our brethren, the glory of the Redeemer, the design of our ministry, the love of the Father, and the retributions of eternity, demand it from us. The work is great, and without divine aid we should have reason to despair; but we know him who has said, "Fear not, I am with thee; be not dismayed, I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness" (Isaiah 41, 10). Finally let us call in sincere and unceasing prayer to him who is the head of the Church and the giver of all good, that he may replenish us with wisdom and with strength; that he may bless our undertakings and make them subservient to his glory; that he may take his Church into his own keeping and work in her according to his mighty power, until her light break forth as the morning and her brightness arise as the sun of righteousness. We shall probably not live to see the desired happiness of our Church, but our children may see it; and when we, as we hope, shall be praising God and the Lamb with immortal tongues in heaven, they may sing hosannas to the Son of David on earth, and glory in the illustrious displays of his power among them, while they attend him with joy, and with exultation strew their palms in his way. May the God of all grace, of his everlasting mercy and love, grant these things. May he look upon the Church, upon the Chris-

tian world, and upon all men, with that eye of pity that turned upon mankind when he said, Ye shall live. We remain, beloved brethren in the ministry, and dear brethren and sisters in Christ Jesus, your devoted servants.

LEWIS MAYER, *Chairman.*

JAMES R. REILY, *Secretary.*

FREDERICK RAHAUSER,

JONATHAN HELFENSTEIN.

February, 1820.

POSTSCRIPT.

This missionary committee are desirous of getting full information of all the vacant Reformed congregations and of all the places in which congregations may be gathered, that they may be enabled the better to adapt their measures to the exigencies of the Church; and they will be thankful for whatever authentic information may be transmitted to them. Letters may be addressed to the Revd. Mr. Reily at Hagerstown, Maryland. As the missionary fund is very small, it would be acceptable if the postage of letters were paid. The expense would be little to each writer of a letter, but considerable for this fund, or for the committee.

Our reverend brethren will recollect, that the money collected in their congregations must be paid in at the meetings of the Classes which commence on the fourth Sunday after Easter.

VII.

ROOSEVELT AS A MAN.

H. M. J. KLEIN.

In considering that interesting period of American development which covers the past thirty-five years, a writer could give an artistically balanced account by dividing it into three parts, which might be called the Cleveland Era, the Roosevelt Era, and the Wilson Era. The first would chronicle a new order in politics; the second would describe a new birth in the spirit of nationalism; the third would be a record of our own immediate times with their struggles, through war and peace, after a new freedom. The Roosevelt Era is flanked on the one side by the work of William McKinley, and on the other by the administration of Mr. Taft. In a broader sense the Roosevelt Era had its beginning in the days of Mr. Cleveland, and its culmination in the times of Woodrow Wilson and the great war.

As we review the period of American history covered by the public life of Mr. Roosevelt, it begins to dawn on us that the period is characterized not so much by what he did as by what he was and by the way he did things. We begin to see that it is his fascinating personality that constitutes his greatest contribution to American life. It has become a real part of the national wealth. As far as his work is concerned it is rather difficult to separate the transient from the permanent. In the foreground stands his interference in the coal strike, the acquisition of the Panama Canal strip, long messages discussing every aspect of our complex social life, vigorous interference with what he considered unfairness in state and municipal elections, the pressure of the idea of conserving natural resources, many acrimonious disputes with individuals and with corporations. These things stand in the foreground and are

most noticeable to a casual observer. But a year after this great Achilles whom we know and recall as the most interesting man of his time has passed away from the earthly scene of his labors, we are beginning to see that it is not the things that stand in the foreground, but rather those things that stand in the background of the Roosevelt Era which are bound to have permanent value in American life.

Chief of these things of permanent value is the personality of Mr. Roosevelt himself. It is the consensus of opinion that more than any other American since Abraham Lincoln he embodied the spirit and ideals of America. The world seems different since Theodore Roosevelt is gone. On the morning of January 6, 1919, John Wanamaker wrote, "Not since Abraham Lincoln fell asleep has there been in this country such a sorrow as to-day when the message came from Theodore Roosevelt's silent home. Like a flash of lightning it touched the whole world. The immeasurable loss to America and the world at this time is beyond human thought." On the same day Mr. Taft said, "We have lost the most dominant personality since the days of Abraham Lincoln. It seems impossible to think of America without Theodore Roosevelt."

In 1852 John Motley while abroad received the news of the death of Daniel Webster. Writing to his father, Motley said, "As for thinking of America without Webster it seems like thinking of her without Niagara or the Mississippi." Lord Morley made a similar comment upon his return to England after a visit to Theodore Roosevelt. He described the versatile and inexhaustible energy of the man by saying that the two most extraordinary works of nature in America were Niagara Falls and the President in the White House.

The writer of this paper is still old fashioned enough to believe with Thomas Carlyle that no man is really great unless he has the quality of genuineness and sincerity. He also believes that great men are still a nation's most valuable asset. In estimating a man's place in history as a permanent force that is felt by men everywhere, it might be well to ask once

more what really constitutes greatness in a man who is a potent force in the moulding of national life and character. A great man must have energy. He must have brain. He must have moral earnestness. These are the dynamic, the rational, and the ethical bases of greatness. First of all he must have great endowments, gifts so far above the average that they occasion wonder and admiration. He must have opportunity for the adequate exercise and demonstration of his endowments without which they would remain undeveloped and unknown, without which he would remain a mute, inglorious Milton. Then he must have great motives and purpose so that his endowments may not be wasted on worthless employments or defiled by evil use.

Napoleon had energy and brain. He was a prodigy in military science. He lived in days when opportunities were abundant; but in greatness of motive and purpose he failed miserably. The world will never forget that he sacrificed men for his own ambition and glory, that his life was filled with meanness and shameless falsity, that his diplomacy was faithless, that his spirit was despotic, and that the outcome of his career was empty. "Not having done for the welfare of mankind what he undertook for his own glory," says Napoleon's biographer, "posterity will judge him by what he has achieved. He will have full credit for his victories, but not for his conquests, which produced no result, and not one of which is preserved. Did he contribute to the happiness of France? Posterity will answer, 'No.'"

Cromwell has an inexhaustible spring of personal force, an alert, watchful, practical mind, ready to fit means to ends. He, too, had a great chance. He lived in days of revolution. His motives were infinitely higher than those of Napoleon. As one reads his letters and speeches the belief grows that the whole heart and mind of the man was in the ideas they express. Cromwell was intellectually incomplete, but he was great in personal force, in the grandeur of his moral qualities, in sincerity and earnestness, in uprightness and downrightness of spirit, in fearlessness to do and in fortitude to endure.

In George Washington, too, we have unusual natural endowment, perhaps not the brilliance of Napoleon, perhaps not the dynamic force of Cromwell, but a static strength indeed which nothing could break down. He had a great chance too; another revolution. Above all things he had a singular sincerity of character. Washington won the independence of America, not so much by what he did, as by what he was. His personality dominated by the spirit of sincerity was the inspiration of the public spirit that was kept alive to the end.

It is not the writer's purpose to intimate that Theodore Roosevelt was like Washington or Cromwell or Napoleon. He simply wishes to assert his belief in the fact that personality is supreme in greatness, and that no man will be a permanent moral force in humanity unless "no insincerity lurks behind his welcoming smile." It is the belief of America to-day, as is evidenced not only by eulogists and biographers, but by men of impartial judgment in every walk of life, that Mr. Roosevelt was not only energetic and far-sighted, but, above all things, simple, earnest and sincere. He went forth into life with a young man's resolve, as he himself said in a speech, "To make things better in this world," even a little better because he had lived in it.

One year before his death, that is, in January, 1918, the *New York Independent* sent the following question to its readers, "Who are the ten most useful Americans? If life insurance could really insure against loss of life, on whose lives could the American people best afford to pay the highest premiums? In other words, who among our contemporaries are of most value to the community, whose places would be the most difficult to fill? If Congress should decide to award ten prizes to the most deserving men and women in the country, and leave the choice to a popular referendum, who should get the largest number of votes?" The fact is that Mr. Roosevelt came just about heading that list. The reasons given are interesting. They run in the following vein. "He was an all-around great man, whose services to the nation have been of

inestimable value in many ways." "He was patriot, statesman, working for better government, working to help the masses to better their condition." "He was a teacher of civic righteousness, and a constructive statesman." "He was pre-eminent in the realm of national affairs, by an ability to achieve results, and to secure efficient service in governmental affairs, even when handicapped by routine matters." "He had quick and accurate perception of right and wrong, and his power acted as an electrifying agent upon the sluggish mass of American citizenship." "He started a crusade for clean and righteous living in and out of office that shook the country from center to circumference." "He was the most tonic force in American life and as full an embodiment of his age as were the ancient prophets." "His main service has been the clothing in new language of the civic and other virtues, giving as it were new incitement toward the old familiar and revered ideals." "He has taught the need of pure politics, pure business methods, and pure living." "He was the exponent of a much needed moral awakening." These opinions regarding him came from all over the United States. They are characteristic of what the people of America thought of him a year before his death.

Into the development of his personality many and varied factors entered. There was the influence of his parental home and of boyhood ideals. The story of that home is familiar to every American. In his autobiography Theodore Roosevelt tells us that his father was the best man he ever knew, and that his father was the only man he ever feared. This sentence throws a flood of light upon his early home relationships. Then, too, there was his college course. He says, "I thoroughly enjoyed Harvard, and I am sure it did me good, but only in the general effect, for there was very little in my actual studies which helped me in after life." Yet the truth is that Harvard College was of inestimable benefit to Roosevelt. It enabled him to find himself, and to be a man among men.

One who knew him intimately in his earlier period says of

him that, unlike many young fellows who are thrown off their balance on first acquiring the freedom which college life gives or are dazed on first hearing the fable of strange philosophies or novel doctrines, Roosevelt was not fooled into mistaking novelty for truth or liberalism for manliness.

His early experience in politics gave him a valuable insight into the motives of men. In the New York Assembly as a young man of twenty-four he showed the stuff that was in him, when he stood for the impeachment of Judge Westbrook. The speech he made on that occasion was the deciding act of his career, and for sheer courage, the supreme event of his life up to that time. From that day forth he came out of the valley of decision fearless.

His experience in North Dakota for two years established in him that physical courage which his soul had always aspired to in boyhood days. In North Dakota on the ranch he gained solid health, he gained mastery of himself, and his social nature was put to the severest test.

His defeat as Mayor of New York was also a valuable experience. The fight was worth making. It re-introduced him to the public, and really helped to make him a national figure, although he was only seven years out of college. When he was appointed civil service commissioner by President Harrison, he had a real chance to let the American people know what a sorry affair the spoils system really was and how necessary it was to maintain and extend the system of merit in the civil service. Concerning his later position as police commissioner, Mr. Roosevelt unveiled his motives when he said, "A thing that attracted me to this office was that it was to be done in a hurly burly, for I don't like cloister life." In his two years' service as police commissioner he attracted the nation's attention by his vigorous attempts to reform the illicit liquor traffic, gambling and vice in the City of New York, and to do this in the face of corrupt political opposition. Later as Assistant Secretary of the Navy through the personal selection of President McKinley, probably the best thing Mr. Roosevelt did was

to secure the appointment of Commodore George Dewey to command the Asiatic Squadron. The order he sent to Commodore Dewey, February 25, 1898, led directly to the chief naval event of the Spanish American War.

Mr. Roosevelt was by temperament a soldier and therefore long before the Battle of Manilla he had resigned from the Navy Department and organized the famous Rough Riders, and was preparing to go to Cuba. The real Roosevelt was seen not only in the battle of San Juan Hill, but also in the famous Round Robbin affair, which actually took more courage of a kind than did the fighting of a battle and probably saved the lives of thousands of soldiers. When Cuba had been liberated Roosevelt, upon his return to New York, was elected governor of that state and was thus given the chance to consummate some of the reforms he had previously favored as assemblyman, as well as others of more importance. He seems almost to have been a man of destiny. His selection for the Vice-Presidency against his own will, which was really an attempt to shelve him, and later the tragic death of Mr. McKinley, which threw the mantle of the Presidency upon Theodore Roosevelt at the age of forty-two, has given credence to this belief.

The social and industrial conditions of America had changed greatly between 1865 and 1900. A new set of problems were to be dealt with. We had become the first manufacturing nation of the earth. Wealth accumulated, scandals and national discontent followed. The great task of counteracting this discontent fell upon Mr. Roosevelt. "It makes not a particle of difference," he said, "whether crimes are committed by a capitalist or by a laborer, by a leading banker or manufacturer, or railroad man, or by a leading representative of a labor union. Swindling in stocks, corrupting legislatures, making fortunes by the inflation of securities, by wrecking railroads, by destroying competitors through rebates, these forms of wrongdoing in the capitalist are far more infamous than any form of embezzlement or forgery. The business man who con-

done such conduct stands on a level with the labor man who deliberately supports a corrupt demagogue and agitator." In his first Message to Congress, Mr. Roosevelt presaged practically all his later policies. He refused to concede the claim that great fortunes were the product of special legal privileges. "The creation of these great fortunes has not been due to the tariff, nor to any other governmental action, but to natural causes in the business world. The process has aroused much antagonism, a great part of which is wholly without warrant. It is not true that as the rich have grown richer the poor have grown poorer. There have been abuses connected with the accumulation of wealth, yet it remains true that a fortune accumulated in a legitimate business can be accumulated by the person specially benefited only on condition of conferring immense incidental benefits upon others." It was in words like these that Mr. Roosevelt contended that large fortunes were in the main products of natural economic forces. He saw, also, that great evils had arisen in connection with combinations of wealth and in his first message he already proposed remedial legislation in the way of regulation. The remedy he proposed was publicity for corporate affairs, the regulation, not the prohibition, of great combinations, the elimination of specific abuses. Both the spirit and the phraseology of his first message made him at once the idol of the American middle classes. He discussed in this document also the question of the conservation of natural resources, the construction of the Panama Canal, the reform of Army and Navy, and dealt in summary fashion with the reckless agitator and anarchist. Through it all he laid emphasis on the primitive virtues. "When all is said and done," he said, "the rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we are to strive. Each man must work for himself and unless he so works no outside help can avail him, but each man must remember also that he is indeed his brother's keeper and that while no man who refuses to walk can be carried with advantage to himself or anyone else, yet each at times stumbles or

halts, each at times needs to have the helping hand outstretched to him."

The seven and a half years of Mr. Roosevelt's Presidency were fruitful of much discussion of social and economic questions throughout the nation, and of no little legislation along lines laid down by him in his first message. The following were among the principal acts passed: The Elkins Anti Rebate Law applying to Railroads; the creation of the Department of Commerce and Labor and the Bureau of Corporations; the law authorizing the building of the Panama Canal; the Hepburn Bill amending and vitalizing the Interstate Commerce Act; the Pure Food and Meat Inspection Laws; the law creating the Bureau of Immigration; the Employers Liability and Safety Appliance laws, that limited the working hours of employees; the law making the government liable for its employees; the law forbidding child labor in the District of Columbia; the reformation of the consular service; prohibition of campaign contributions from corporations; the Emergency Currency Law which also provided for the creation of the Monetary Commission. This was a part of the legislative accomplishment of these years stimulated by the aggressiveness of the President. Most of these Acts are to insure justice of treatment between man and man, to protect the weak, to curb the strong.

One of the policies with which Mr. Roosevelt's administrations will be most closely associated is unquestionably the conservation of natural resources. His interest in conservation had come to him largely through a study of what had occurred in Spain, Palestine, China, and North Africa from the destruction of natural resources. He believed that decrease of soil fertility brought the decadence of nations. For this reason in his speeches and his messages he called the attention of the country to this matter in an impressive and enduring manner. He spoke of the urgent necessity of abandoning the old policy of drift and of withholding from the clutches of grasping corporations the meager domain still left to the people. Mr. Roosevelt's services in this cause were valuable beyond calculation.

The most hotly discussed act in his career had to do with his method of acquiring the Panama Canal territory. To what extent he was justified in taking a short cut in order to solve a delicate diplomatic question will probably remain a matter for difference of opinion for a long time to come. The clearest exposition of the whole case has been made by Mr. Leupp, who says that four alternative courses were open to the President in the Panama affair. He might have left matters drift until Congress met, and then shifted the responsibility from his own shoulders to those of the congressmen. He might have restored Panama to Colombia against Panama's own will. He might have left Colombia fight it out with Panama by bloodshed, tumult and the interruption of transit across the Isthmus, which by agreement the United States was bound to prevent. He might recognize any *de facto* government ready and willing to transact business. And this he did in prompt Rooseveltian fashion.

One act in Mr. Roosevelt's career marks a new stage in the development of the Monroe Doctrine. This was his handling of the Santo Domingo diplomatic tangle. That republic had become deeply involved in debt, and European creditors had threatened the use of armed force in collecting arrears unless the United States would undertake the supervision of the customs and divide the revenues in a suitable manner. In an agreement signed February, 1905, between the United States and Santo Domingo, provisions were made for carrying such an arrangement into effect. The Senate failed to sanction the treaty, and Mr. Roosevelt practically carried out the program unofficially, and gave it substantial support in the form of American battleships. This action brought a storm of protest in the Senate, but the boldness and directness of Mr. Roosevelt's policy found plenty of popular support.

Another important feature of Mr. Roosevelt's public life was his action in bringing Russia and Japan together in 1905, thus helping to terminate the terrible war between these two powers. The Hague conference had provided for the adjustment of in-

ternational difficulties by the tendering of good offices and mediation on the part of neutral nations. "The right to offer good offices or mediation," runs the Hague document, "belongs to powers who are strangers to the dispute. The exercise of this right shall never be considered by one or the other parties to the contest as an unfriendly act." It was under this provision that President Roosevelt dispatched on June 8, 1905, identical notes to Russia and Japan urging them to open direct negotiations for peace with each other. The full correspondence of this transaction was published only recently, and throws a flood of light upon the President's anxiety to do what was fair to both parties concerned. The successful outcome of the negotiations made the affair in the popular mind one of the most brilliant achievements of Mr. Roosevelt's public life. The *London Times* said, "Whatever may be the outcome of the negotiations, civilized mankind will not forget or undervalue the part Mr. Roosevelt has played in bringing them about. The issue rests in other hands than his, but the efforts he has made in the cause of peace, whether followed by success or failure, have won for him the gratitude of the world. He has done his duty as peacemaker faithfully and with a single mind." Because of these services Mr. Roosevelt, as the world well knows, received the Noble Prize.

His life was so many sided that it is simply impossible to touch every phase of it. A strange, strong, fascinating man he was indeed, one of the modern world's elemental figures, one of those who not more than once or twice in a generation strike the imagination of mankind, a man of fundamental simplicity, and yet with a peculiarly spectacular quality. He was a man who made us feel that there are a thousand things in life worth more than making money, and all of them worth while, hunting grizzlies, fighting Spaniards, reforming cities, exploring continents, writing books, building canals, shooting lions, swimming rivers, reading epics, or governing men.

He was a man wonderfully devoted to the domestic virtues and instincts. "I have had the happiest home life of any man

I have ever known," he would frequently say. The dominating passion of his life seems to have been a deep and abiding love of family, home and children.

He was the young man's idol everywhere. For generations to come he will be an inspiration to the youth of America. As Washington influenced Lincoln, and Lincoln influenced Roosevelt, so will this "young David of the new ideals" inspire American youth for many a day to come with ideals of good citizenship. We can still hear him say to the boys of Hill School, "You have got to be efficient, and you have got to be decent and straight. You must combine idealism and efficiency." And in his wonderful address on "The American Boy" there are words that will be sure to be immortal in the lexicon of youth. "What we have a right to expect of the American boy is that he shall turn out to be a good American man. Now the chances are strong that he will not be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of a man of whom America can really be proud. In life, as in a football game, the principle to follow is, hit the line hard, don't foul, and don't shirk, but hit the line hard."

Mr. Roosevelt stood for the principle of fair play in all relations of life. He did not emphasize class consciousness, as is frequently supposed. He stood for the sacred oneness of a body politic. This was the meaning of his doctrine of a square deal. His message on the industrial question runs something like this, "A man who is good enough to shed his blood for his country is good enough to be given a square deal afterward. More than that no man is entitled to, and less than that no man shall have. The labor unions shall have a square deal, and the corporations shall have a square deal, no more, no less."

Mr. Roosevelt was not only exuberant in body, but also in

mind. His mental energy seems to have been as marvelous as his physical vitality. He was a voluminous writer and speaker. Whenever he wrote and spoke he did so with a direct practical object, and with a homely common sense. He spoke in sententious phrases. That makes him in some respects the literary descendent of Benjamin Franklin. "If a man permits largeness of heart to degenerate into softness of head he inevitably becomes a nuisance in any relation of life," is a sentence thoroughly characteristic of Mr. Roosevelt. "We must all either wear out or rust out, every one of us. My choice is to wear out." "Do your work, do it up to the handle, then play when you have time and if you are worth anything, enjoy that too." "There is one lesson each of us learns as he grows older, that it is not *what the man works at*, it is the way in which he works at it." "It is a good lesson for nations and individuals to learn, never to hit if it can be helped, and never to hit soft."

One great secret of his ability to accomplish so much seems to have been that he was always doing to-day the work of tomorrow or of next week or even of next year. He pressed his work instead of having his work press him. Those really wonderfully fine and forceful European addresses were written during the winter of 1909 before his African trip. Among them the address on "Citizenship in a Republic" delivered at the Sorbonne, 60,000 copies of which were printed and distributed to the school teachers in France. His address on "The Colonial Policy of the United States" delivered at Christiania, Norway, on "The World Movement" delivered before the University of Berlin, on "The Conditions of Success" delivered at Cambridge, and on "British Rule in Africa" delivered in London, and on "The Biological Aspects of History" spoken before the University of Oxford were really a remarkable series of public expositions for a man who had just returned from the pursuit of big game in Africa.

Mr. Roosevelt was a preacher of righteousness in twentieth century life. He tried to live up to his own philosophy of life. Yes there is a Rooseveltian philosophy of life. The creed is

simple, definite, easily stated and easily understood. It runs something like this, "Life is real, life is earnest, whether for individuals or for nations. For individuals or for nations all comes by valorous endeavor, by resolute effort, by fighting for truth, honesty, and righteousness, and by warring remorselessly against falsehood and corruption. Courage is the root of all great deeds, cowardice the unpardonable crime. A man should be up and doing, at striking for the right, smiting the wrong, helping humanity and the state. The duties and responsibilities of citizenship are positive for both men and women. If a thing is right, stand for it with all your soul; if it is wrong, smite it until it is down." This is the sound, healthy, straightforward creed of life taught and lived by Theodore Roosevelt. There runs through it a vein of common sense, an exaltation of commonplace virtues that reminds one of the homely directness of Benjamin Franklin and Abraham Lincoln.

Most enigmatical men cease to be enigmas when you find the key to their character. At least one of the keys to Mr. Roosevelt's character was his vital and absorbing interest in his fellowmen. All problems that directly concerned humanity directly concerned him. He had multifarious interests, but they were all practical and human. This accounts for his interest in social justice, in the protection of the home, and in improving the condition of masses of men and women so far as he was able. The spirit of interest in humanity made him the fellow of all sorts and conditions of men, equally at home in a royal court and in a mining camp, at once a cultured gentleman and a thoroughgoing representative of democracy. It was this spirit, too, that made him measure men not by their dress, station, manners, or conversation, but by their inherent vital principles, their integrity, fidelity and sincerity. He had what the author of *Ecce Homo* would call an unbounded enthusiasm for humanity.

Mr. Roosevelt was throughout his life a member of the Reformed Church. Someone has described his attendance at the church of his faith in Washington in the following words: "He

came in quietly, unattended, went well up front, bowed a moment in prayer and was ready for the service. The sermon was a good plain gospel sermon and he seemed to enjoy it. His singing and responses to the Scripture readings were like his talks to Congress—clear and energetic, as if he didn't care who heard him as long as he knew he was right. Throughout the sermon he gave the most earnest attention. He impressed one as being a man who believed in exercising the same sincerity in religious matters as in any others, and I got a new light on his new famous 'square deal' principles." After the service Roosevelt said: "The services this morning were enjoyable. The sermon was good and I agreed with him in the points he made that the home is the chief foundation stone of the republic and the hope of the church. The 'Holy, Holy, Lord God Almighty' is one of the grandest of hymns; after a week spent on perplexing problems and in heated contests it does so rest my soul to come into the house of the Lord and worship and to sing, and mean it, the 'Holy, Holy, Lord God Almighty,' and to know that He is my Father, and He takes me up into His life and plans, and to commune personally with Christ who died for me. I am sure I get a wisdom not my own and a superhuman strength in fighting the moral evils I am called to confront."

When a young man just before starting as a missionary to Japan was introduced to Roosevelt, the President showed his profoundly religious nature by saying to the boy's father, "I have told you so many times that I consider the Christian ministry as the highest calling in the world, most intimately related to the most exalted life and service here and destiny beyond, and I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled, simply and sincerely, to preach the practical moralities of the Bible to my fellow-countrymen and to hold up Christ as the hope and savior of the world. I believe down deep in my soul, as you know, my friend, that I have preached the same gospel that you are called to preach. As high an estimate as I have

of the ministry, I consider that the climax of that calling is to go out in missionary service. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world."

When the secretary of the Harvard Class of 1880 sent to his classmates a notice of the death of Theodore Roosevelt, he added this quotation from the second part of Bunyan's "Pilgrims Progress," "After this it was noised abroad that Mr. Valiant-for-truth was taken with a summons, by the same post as the other, and had this for a token that the summons was true 'That his pitcher was broken at the fountain.' When he understood it, he called for his friends, and told them of it. Then said he, I am going to my fathers, and tho with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went and passed over all the trumpets sounded for him on the other side."

And Rudyard Kipling, who was fond of telling how he used to drop in at the Cosmos Club at ten o'clock in the evening when Theodore Roosevelt would come and pour out projects, discussions of men and politics, criticisms of books, in a swift and full-volume stream, tremendously emphatic and enlivened by bursts of humor until the universe seemed to be spinning around and Theodore Roosevelt was the spinner—this same Rudyard Kipling it was who expressed the feelings of the world in words like these:

"Oh! our world is none the safer
Now Great-Heart hath died!"
"Let those who would handle
Make sure they can wield
His far-reaching sword
And his close-guarding shield;

For those who must journey
Henceforward alone
Have need of stout convoy
Now Great-Heart is gone."

We are living in a day when men are confused, a day when men are guided by emotion rather than by well thought out principles and clear judgments but in all the confusion one idea is becoming very clear, and that is that the future of our country and of the world will depend upon having men, real men of sincerity and truth, of unshakable convictions, of strong personality, with a burning sense of justice in their souls, and the courage to fight for the things they know to be right. Such a man was Theodore Roosevelt. "Oh, that we might have him with us now!"

LANCASTER, PA.

VIII.

NOTICES OF NEW BOOKS.

STUDIES IN MARK'S GOSPEL. By Professor A. T. Robertson, A.M., D.D., LL.D. Price \$1.25. The Macmillan Company, New York.

This is a delightful little book (146 pp.) on some of the most interesting as well as difficult problems connected with a thorough study of our oldest Gospel. There are eleven studies in all. They were originally published as separate articles in various religious journals, and are now brought together in this volume. They are well worth preserving in this more permanent form. The studies are all scholarly and up to date; and yet they are presented in such a form that they may be read with interest and profit by any earnest student of the New Testament, whether he be a technical student or not. Indeed, it is clearly the author's purpose to present the latest and best results of the critical study of Mark's Gospel to the average reader. And he has succeeded in presenting the facts in a form which every reader ought to be able to understand. Usually the Synoptic problem is supposed to interest scholars only. It is presented here, at least so far as Mark is concerned, in a manner which every intelligent layman can appreciate. The entire book is an excellent introduction to the study of Mark's Gospel; and we heartily commend it to all ministers and to all laymen who may be interested in this foundation Gospel.

WILLIAM C. SCHAEFFER.

THE BOOK OF REVELATION NOT A MYSTERY. By David Keppel. Price 50 cents net. The Methodist Book Concern, New York and Cincinnati.

We have here an excellent monograph on a very important and interesting theme. It is not a commentary nor yet an exposition of the Apocalypse. The purpose of the book is well expressed in its title. The author aims to show that the book of Revelation was well understood by those to whom it was sent, and that it may be understood by all of the present day, who will take the trouble to study it in the light of the age in which it was written. It is a prophetic book; but this does not mean that it is also mainly predictive. The author holds the view that "like all other prophetic books, the Apocalypse is mainly concerned with events occurring in its own age." Comparatively little in the book has reference to the future. Its symbols, figures and visions relate mainly to events which are now past, and which were already past, or at least

passing, when the book was written. The author holds the traditional view, namely, that John, the son of Zebedee, wrote the Apocalypse. He makes some interesting suggestions on the meaning of some of the symbols employed in the book. For example, he holds that fallen Babylon in chapter eighteen of the Apocalypse is Jerusalem; and that the Greek expression, which is uniformly translated "the earth," as in 14: 15, should be translated "the Land," referring to Palestine. The book is throughout interesting, and will repay a careful perusal.

WILLIAM C. SCHAEFFER.

THE EPISTLE OF PAUL TO THE ROMANS. By Edward Increase Bosworth, D.D., Senior Dean of the Faculty, and Morgan Professor of New Testament Language and Literature, Oberlin Graduate School of Theology. Price \$1.10. The Macmillan Company, New York.

This brief commentary belongs to the series known as the Bible for Home and School, and, of course, conforms to the general purpose of that series. That purpose is thus stated by the general editor: "The Bible for Home and School is intended to place the results of the best modern biblical scholarship at the disposal of the general reader. It does not seek to duplicate other commentaries to which the student must turn. Its chief characteristics are: (a) its rigid exclusion of all *processes*, both critical and exegetical, from its notes; (b) its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the biblical text; (c) its running analysis both in text and comment; (d) its brief explanatory notes adapted to the rapid reader; (e) its thorough but brief introduction; (f) its use of the Revised Version of 1881, supplemented with important renderings in other versions."

This commentary is hence not primarily intended for the scientific student of the New Testament; and yet he may find much in the volume to interest and instruct even him. The book is primarily intended for the general reader; and he will find the entire commentary constructed on the above principles. It should be of special interest to all Sunday School teachers, who want something more than the comments which can be found in the ordinary lesson helps. The introduction, though brief, covers 81 pages, and has much material which every student needs, if he would gain a comprehensive knowledge of the Epistle. The comments are generally brief, but clear and pointed, so that the average reader will find many a difficult passage made plain. As illustrated by his comments on 5: 10, the author does not hesitate to differ from accepted interpretations. Yet, whether one always agrees with the views expressed or not, one cannot help respecting them; for the author shows thorough scholarship on every page. Especially valuable is the running analysis, which has been incorporated in

both text and comments. The reader is thus constantly reminded of the leading thought which is found in any particular chapter. The volume will be found valuable in the home, in the Sunday or Bible School, in the academy, and in the college. We bespeak for it a wide circulation.

WILLIAM C. SCHAEFFER.

LETTERS ON THE ATONEMENT. By Raymond H. Huse, with introduction by Bishop E. H. Hughes. Price 50 cents. Methodist Book Concern, 1917.

This series of ten letters on the Atonement are a pastor's end of a correspondence on the subject between himself and a lawyer-layman. The lawyer is an earnest seeker after truth and his inquiry as to a reasonable statement of the Atonement doctrine has called forth this epistolary reply. If the lawyer's request was a real, and not simply a supposed, experience, surely he could not have come to a better source for what he sought. As Bishop Hughes says in his introduction, "These are human pages. Their treatment is personal. Theories are not their exclusive staple." They ring true to reality. The writer has put his finger upon the vital and essential element in Christ's saving work, and his convictions on the subject transcend all the legal and scholastic distinctions of the traditional theories. The book is sane, constructive and helpful. Any one who has had difficulty in thinking through the meaning and influence of Christ's saving work should read these letters.

A. N. SAYRES.

FORGOTTEN FACES. By George Clark Peck. Price \$1.25. Methodist Book Concern, 1919.

This is an unusual work. It is probably the only one of its kind. The author has rediscovered a series of seventeen "faces" from the Scriptural "Album" that seldom are remembered or even noticed even by the more-than-average student of the Bible. From each of them he has evoked a chapter of brilliant homiletical thought. The publisher says, "To say the least about it, 'Forgotten Faces' is a piquant volume." The reviewer fears, however, that this is the most he can say about it. It is certainly that. The method is original; the thoughts are stimulating; and the putting of them is clever. Thus we could almost say of it what the author himself quotes in another connection, "Well done, but not worth doing." And yet the reawakening of an interest in such neglected Bible characters as Hobab, Bezaleel, Eliezer, Laban, Geshem, and others of like obscurity, is truly a contribution to our knowledge of, and interest in, the Bible. One cannot but be helped by looking over this Album of faces for whom we little realized that we had any regard, but in whom Dr. Peck has found

features of interest and of benefit to us. The main weakness lies in the repeated departures from relevant discussion of the face in question to extended "asides," however fascinating those "asides" may be.

A. N. SAYRES.

THE DYNAMITE OF GOD. By Bishop William A. Quayle. Price \$1.50. Methodist Book Concern, 1918.

Here is a collection of this well-known churchman's sermons that are remarkable for their freshness and vigor. The title, however, which is that of the first sermon, is not suggestive of the sermons as a group. Surely there is none of the explosive here. One would hardly even characterize them as sermons of power, though they are that indirectly. But that is not the characteristic that stands out in bold relief. It is rather their wholesomeness; the congeniality of their conversational style (this is very marked, and must lend possibilities of telling effect in delivery) and the preacher's rare insight into the common experience of folks. Few, if any, of the collection can be classed among those profoundly expository sermons of a Jowett or a Hugh Black that take root in, and grow up out of, their Scriptural text and context. At times, however, the brief expositions that accompany some of the sermons greatly simplify obscure meanings in the Scriptures by the simplest everyday language put in understandable phrasing. The last of the collection of twenty, entitled "The Beautiful Vocation" cannot fail to uplift the most learned or the most unlettered reader or hearer. Not a single sermon in it but is worth the reading.

A. N. SAYRES.

JESUS AND THE YOUNG MAN OF TO-DAY. By John M. Holmes. Price \$1.00. The Macmillan Company, 1919.

This book accomplishes admirably the purpose it undertakes to serve, namely, to give a sane and constructive interpretation to Jesus Christ that will be helpful to the young man of to-day who faces intellectual difficulties about the Bible and Christ. It is not a piece of original scholarship. The author freely and frequently uses passages from modern students of the life of Christ—Bosworth, Hodges, Bushnell, Kent and others. But he has taken these findings of modern scholarship and in a straightforward, frank and honest manner has framed an interpretation of Christ that cannot but be helpful to youth who are involved in perplexity as above referred to. The views expressed are liberal ones, as may be guessed from the writers mentioned on whom he depends; yet they are not stated with the narrow dogmatism that prides itself on its liberal position, and sneers at orthodoxy. It is an honest effort to help, not a polemic. The book is prepared so as to be used for

daily study, either devotionally, or in study-classes, and should supply a really practical need in this day.

A. N. SAYRES.

WHY MEN PRAY. By Charles Lewis Slaterry, Rector of Grace Church, New York City. Price 75 cents. The Macmillan Company, 1916.

One who has made no other than a cold, impersonal visit to Grace Church on Broadway at an hour when services were not being held, merely to view its architecture and other details of interest is delighted to come into such intimate, personal touch with its life as is possible through this book by its rector, "Why Men Pray."

The numbers of problems, of problems concerning prayer, which are answered in this volume, or rather, which are set at rest, make one forget the question of the title. Whereas this title might have suggested an apology for, or a defense of, prayer, its unfolding leaves us with the assurance that prayer needs no apology. It is neither a philosophy of prayer, nor a psychological interpretation of prayer, though evidently the author knows something about both. It is just, as he himself tells us, the statement of a few convictions about prayer. His book speaks as with one voice for a mind that thinks clearly and a heart that feels deeply. He sees alike the meaning and value of both unconscious and formal prayer.

The first chapter is a statement of the universality of prayer in a manner nothing differing from former statement of that same concept. He finds evidence of essential prayer prevalent instinctively in man, in the laments of men over hardships, the moments of exultation and joy over good fortune or happiness, in a reverence for the manifestations of nature and in the consciousness of duty. In time of sudden distress or of unexpected relief men pray subconsciously who would not think of praying in a conventional form.

The second chapter deals with prayer's discovery of God to men—to those who have not quite dared to believe in God; to those who have in some way confused God with something or someone other than God; and to those who have already begun to know Him in an endlessly growing intimacy.

In succeeding chapters he shows how prayer unites men of otherwise divergent interests in their mutual relationship Godward; and how God depends on man's prayer to allow Him to accomplish for us and through us His purposes for the lives of men. In his chapter, "Prayer submits to the best," he reinterprets what has been called submission to the divine will, as a joyful acceptance of the divine will as being best for man. He differentiates this attitude carefully from the so-called submission to divine will

which is simply resignation to fate, or to the carelessness of men, or to the impersonal laws of nature. The closing chapter embraces all the results and values of prayer under the single caption strongly set forth that "Prayer Receives God."

The whole is an intelligent and, at the same time, devotional statement of convictions that many have felt, in better form than we have been able to put it. It is a worth-while contribution to our literature on prayer.

A. N. SAYRES.

JESUS—OUR STANDARD. By Herman Harrell Horne, Ph.D. Pages 307. Price \$1.25 net. The Abingdon Press, New York.

There are books without number treating some phase or other of the life of Jesus. And yet by no means all has been written that may be known or that man wants to know about the life and character of Jesus. The author of "Jesus—Our Standard" seems to have sensed a need of information concerning Jesus that hitherto has received but slight attention. The idea in the mind of the author is to present Jesus as the ideal standard for man, that is, the man of the ordinary every day life. He shows that Jesus measures up to the highest standard that can be set up for man in all lines along which every normal person ought to grow and develop. He puts Jesus to the test on the basis of his physical, volitional, emotional, intellectual and spiritual life, which are the five spheres in which every normal human being will naturally function, and shows that Jesus met the requirements of the complete life along all five lines. One goes through this book with the feeling that he is enjoying the companionship of a Christ who is his brother at every point yet ever so far superior as to forbid one's feeling on an equality with him.

The first chapter in the book is an excellent resume of the teachings of modern psychology concerning the soul and its relation to the body. The lay reader will find this chapter very illuminating and helpful. A careful reading of this chapter will give one a fairly comprehensive conception of the nature of human life, the lines along which it should function, and the goal toward which it should move. This goal or the ideals of complete living the author claims to be, Health, Goodness, Beauty, Truth, and Spirituality.

In the five other chapters of the book headed, The Physique of Jesus, The Goodness of Jesus, The Emotions of Jesus, The Intellectuality of Jesus, and The Spirituality of Jesus, the author endeavors to show that Jesus met all the requirements of complete living in all five of the spheres in which human life should function.

The facts established are based entirely upon the Gospel records. The modern viewpoint of theology and the Sacred Writings pre-

vails throughout, although specific theological discussions and questions of higher criticism are studiously avoided. The author tells us very clearly in the preface what the book is not and what it claims to be. It is not: "a life of Jesus, a philosophy of Jesus, or a criticism of the Gospels." In contrast with all this our aim has simply been to present the Jesus of the gospels as our human standard.

OSWIN S. FRANTZ.

MOUNTAINS IN THE MIST. By F. W. Boreham. Pages 285. Price \$1.25. The Abingdon Press, New York.

This book of essays sparkles with original thought and spiritual ideas. The author makes one feel that there are not only "sermons in stones" and "songs in running brooks" but that divine truth and spiritual beauty may often be found in the commonest of human events and the simplest operations of nature. For him every common bush seems to be ablaze with divine fire. He is an optimist through and through and makes the reader feel that he is living in a good world with a lot of good people in it. No one can read this book seriously without having a kindlier feeling toward his better self, his more humble fellow beings, and the dumb creatures all about him, some of which he is pleased to call "The Minor Minor Prophets."

There are twenty-eight chapters in the book, all of them brief and snappy. They are not sermons. But they are full of sermon thoughts. The minister who acquaints himself with this book will quite naturally want to build sermons out of some of these chapters. The book is sure to be an elixir to any dull or jaded ministerial mind.

OSWIN S. FRANTZ.

COMFORT AND STRENGTH FROM THE SHEPHERD PSALM. By Christian F. Reisner. Price \$1.00. The Methodist Book Concern, 150 Fifth Avenue, New York. Pages 232.

If ever God's people needed comfort, they need it now. A great world sorrow hangs, like a heavy pall, over humanity, casting its shadow over many a desolate home, and the struggle for existence has become more intense as a result of present-day social conditions. In such experiences, when we find our own strength inadequate for the tasks that confront us, we "lift up our eyes unto the hills whence cometh our help," we turn as never before to the life-giving stream of God's promises where many a weary and wayworn pilgrim has found the rest and refreshment needed to resume the toilsome journey and to bear the heat and burden of the day.

The author of this volume tells us that God's Word is like a palimpsest. It is "often neglected and sometimes long covered

over with artificial theories." We may, however, by a patient and diligent search, rediscover the original portrait, and with enraptured vision behold the face of the Good Shepherd. He is himself a shepherd, and the comfort and strength he has found in the study of this Psalm, he is now giving to others.

The book which, as the title indicates, is intended for devotional purposes, is a beautiful and sympathetic interpretation of the Shepherd Psalm, in the light of New Testament teaching. It is written in plain and simple language so that he who reads may understand and receive comfort.

The busy pastor, whose time is taken up in the performance of many and varied duties, and whose hours for study are limited, will find the book helpful in his ministrations to the sick, the aged, and the sorrowing.

In view of the fact that for more than a decade Biblical criticism has occupied to a large extent the foreground in Christian thought, we heartily welcome the advent of this devotional study of the "Gem of the Psalter," and we commend it to all who feel the need of comfort and strength.

J. L. ROUSH.

THE RURAL CHURCH SERVING THE COMMUNITY. By Edwin L. Earp, Professor of Sociology, Drew Theological Seminary, Madison, New Jersey. Price 75 cents net. The Abingdon Press, 150 Fifth Avenue, New York City. Pages 140.

The number of books on the rural church which have appeared within the last few years bears witness to the fact that the country church is a potential factor in the making of the nation, and as such deserves sympathetic and serious consideration on the part of denominational leaders who are shaping the policy and directing the energies of the church at large.

In the book under review, the author, who has made a thorough study of the resources and needs of country communities, has given us the results of his investigations and conclusions. "The book is designed," as he says, "to serve not only as a text for the ministerial student in the college and theological seminary, but also as a guide to the large number of rural workers interested in the development of our new rural civilization through practical methods of Christian service."

His plea for the reconstruction of the country church is based on the ground that all the great ethnic religions were born in the open country, that the majority of the men in the ministry, and of the students in the theological seminaries have been born and reared in the rural districts, that more than one half of the population in our domain lives outside of the cities, and that the greater percentage of the leadership in the larger fields of human activity has come from the country. And since one must look to

the country districts for the potential leadership of the future, such resources must be conserved by the activities of the church.

The plan for a community-serving church, as set forth in the book, is that of the *Social-Center Parish Plan*. It calls for leaders who are specially and adequately trained for work in country parishes, and who will take a "life interest" in the country. It requires a staff of workers, either voluntary or paid, to make a complete survey of all the facts and factors that enter into the making of the community, and to coördinate and use the social forces for mutual service. The plan also involves the coöperation of Home Mission Boards to provide funds wherever they may be needed, and of interdenominational agencies to secure church union where different denominations are operating in the same district.

Such a plan, if adopted and carried out, would infuse new life and energy into the country church, and would greatly enlarge its sphere of usefulness.

The volume is worthy of careful study, and we cheerfully recommend it to country pastors and to all who are interested in the growth of the church, and in the movement for the betterment of country life.

J. L. ROUSH.

THE RELIGION OF ISRAEL. By John Bayne Ascham. Cloth, 12mo, 239 pages. Net, 75 cents.

THE TEACHINGS OF JESUS. By Harris Franklin Rall. Cloth, 12mo, 224 pages. Net, 75 cents. The Abingdon Press, New York, 1918.

The "Kingdom of God Series," of which these books are a part, devotes two volumes (written by Dr. Ascham) to the development of the Kingdom in Old Testament times, two volumes (written by Dr. Rall) to the Life and the Teachings of Jesus, and two volumes (one by each of these authors) to the progress of the Kingdom since the time of Christ. These studies, which may be used consecutively or as independent units, are intended for adult Bible classes and classes in secondary schools. Each volume contains twenty-six chapters, or weekly lessons. For the biblical material with which the books deal the student is referred to the American Revised Version. Serious study, with the use of a notebook, is expected. As an aid to this, helpful suggestions are given, and topics for discussion and references for additional reading appear at the end of each chapter. Summaries and good indexes facilitate review work.

"The Religion of Israel" covers the period from the earliest times to the fall of Samaria, and presents from the point of view of this series the historical books of the Old Testament and the prophecies of Amos and Hosea. The political and social progress

of the Hebrews, and the development of ethical and religious ideas and of ceremonial institutions are set forth with tact and clearness. The meaning of these things for the modern individual and the present social order is not overlooked. Critical processes are not discussed but everywhere the assured results of recent scholarship are utilized. Later narratives and ideas in the biblical record are distinguished from earlier, whenever it is essential that this should be done, and thus the history is presented in true perspective. One may question whether the method of composition of the several historical books of the Old Testament should not be more clearly and fully explained. If this is not done in the "Teacher's Manual" (which is not at hand), the teacher who has access to the New Century Bible, recommended by the author of this volume, can easily supply any deficiency.

The plan and contents of the other volume, "The Teachings of Jesus," may be sensed from the chapter headings. These, abbreviated, are: Jesus as teacher; the Father; sonship; sin, repentance and faith; humility and aspiration; devotion and trust; prayer; the laws of brotherhood and regard, of grace and good will, of service, of brotherhood and the nations; the disciple and the world; stewardship and life; the Kingdom as a gift, as a task, as inward and outward, as present and future; the forms and institutions of religion; Jesus' conception of his mission, his thought of himself, his character; the heart of his message. It is enough to say that these topics are treated with sound and ample scholarship, and with reverence and sympathetic insight. The student who completes these studies will find his interest increasing as he proceeds, and will receive a deep impression of Jesus in the setting of His own time and a clear conviction of the vital significance of His teachings for individual and social conduct in every age.

In attractiveness and durability, in their spirit, method, and substance, these volumes are so superior to many of the current guides to the study of the Bible, that we strongly commend them to the attention of all teachers for whose classes they were prepared.

C. N. HELLER.

THE WEEKLY RALLY SERVICE. By Robert A. Hunt. Price 35 cents net. The Methodist Book Concern, New York.

An excellent plan is proposed in this short but important description of the revitalizing of the midweek service. The writer has shown how, instead of being the so-called "thermometer" of spiritual interest, the prayer-meeting may be made a dynamo of spiritual impulse. The program suggested is based on experience, and well combines the modern activities of mission study, teacher training and other study groups with the old-fashioned prayer meeting, which latter has become in most cases merely an extra

preaching service. Practically the same plan was used by the reviewer ten years ago with success. Its application will enable the minister to-day to turn a liability into an asset

R. J. PILGRAM.

BUILDING THE CONGREGATION. A Study of Appeals. By William C. Skeath. Price 50 cents. The Methodist Book Concern, New York.

In this study of appeals, the author discriminates between an "audience" and a "congregation," and seeks to set forth from an original viewpoint the proper basis for the modern appeal for people to come to church. He instances the variety of former appeals,—type of preaching; pastoral visiting; and the latter-day religious publicity; and then stresses the forces of social solidarity, moral feeling, and the sense of life's incompleteness, as the proper bases of appeal to-day. The practical application is shown in the suggestion of advertising that makes use of the proper psychological approach, and the forms of "ads" that are given, as used by the writer in his work, are well wrought out to gain the end in view, a congregation.

R. J. PILGRAM.

SIDE-STEPPING SAINTS. By George Clarke Peck. Price \$1.25 net. The Methodist Book Concern, New York.

The author, who has also written "Desert, Pinnacle and Mountain," "The Method of the Master" and other books, here gives a series of character studies of biblical personages, Noah, Abraham, Isaac, Jacob, Joseph, Jonah, Matthew, and others, twenty-four in all. A phrase of description heads each study, such as, "When Earth was Young—Noah"; "The Trail-Blazer—Abraham"; "In Smaller Type—Isaac," etc. The form of description is unconventional, and often in the vernacular, but it certainly makes the characters more human in their appeal; and the author draws some pertinent suggestions for living from the experiences of Old Testament and New Testament heroes. To read this book is to let a refreshing breeze blow through the old ideas of the men whose lives shine out on the sacred page. It is a tonic and a stimulant.

R. J. PILGRAM.

THE BIBLE AT A SINGLE VIEW. By Richard G. Moulton. Price \$1.00. The Macmillan Company, New York.

A valuable little treatise this, with its concise presentation of the purpose, meaning, and dramatic appeal of the books of the Bible. The author, well-known for his biblical interpretation as the editor of "The Modern Reader's Bible," makes clear the general character and content of "The greatest book in the world,"

taking it in the form of a drama in two acts of the Old and New Testament, with wisdom literature as an interlude. It has a valuable appendix on "How To Read the Bible." The dry bones of theology and exegesis are made to live as clothed with this literary presentation.

R. J. PILGRAM.

HEARTS COURAGEOUS. By John Oxenham. Price 50 cents. Pages 93. The Abingdon Press, New York.

During the most critical period of the war a brilliant literary woman said that to her mind the most deplorable feature of it all was the ruthless destruction of men of artistic and literary genius. The world may never regain what it has lost by the cutting down of the very flower of its finest youth. The voices of many poets of promise have been forever stilled by death. And yet, there are voices which but for the war might never have been heard. Amid the thunder of the guns they have suddenly burst out in a flood of melody and sing their songs as do the "larks above the blood-stained fields of Flanders." With all its wanton destructiveness the war has been a period of creative activity. No poet of England or America has sent forth such a wealth of production as John Oxenham. He has been called "the poet laureate of the war." His pre-war reputation as a poet rested chiefly on his charming little volume of religious verse entitled "Bees in Amber." He was known principally as a writer of fiction, having thirty-five or more novels to his credit. When the war broke out his soul was stirred to its inmost depths and he temporarily abandoned fiction, and chose poetry as the highest and most satisfactory form for expressing his thought. In addition to the present volume he has published three others,—*"All's Well," "The Fiery Cross,"* and *"The Vision Splendid,"* which have reached a total circulation of over half million copies. He has literally sung himself into the hearts of the English-speaking world, over four million copies of his *"Hymn for the Men at the Front"* having been sold. Sometimes we are inclined to think that the poet has sacrificed quality to quantity. There is much that is light but nothing frivolous. The tone is invariably serious. Sometimes there is a straining of words for the sake of rhythm or rhyme. There is also much repetition. But here is a man with a spiritual message and he must give it to the world if it takes a thousand different forms to make its meaning clear. On the whole he is stimulating, and many beautiful and true things that he has said will live forever in hearts that have been comforted. The strength of his appeal lies in his sense of reality. He strikes the spiritual note. He interprets God and relates Him to mankind. We learned to know John Oxenham best through *"The Fiery Cross,"* in which he sings

of the grandeur of the sacrificial life. It was a ringing challenge to return to God. "Hearts Courageous," too, tells of "Crosses" and "Little Crosses in the Snow," etc., but here our thoughts are turned to the future and we are urged to "think, work, pray and in every possible way strive for . . . that Righteous Peace and Nobler Living" that await us. There is that same confidence in the eternal verities that we found in "All's Well" and the same spirit of high idealism that breathes through the pages of "The Vision Splendid." Oxenham is one of the great preacher-poets of the new day.

E. A. G. HERMANN.

ON THE MANUSCRIPTS OF GOD. By Ellen Burns Sherman. Price \$1.00 net. Pages 184. Abingdon Press, New York.

The opening lines of Bryant's "Thanatopsis" furnish the key with which we may unlock the doors of nature and find the treasures hidden deep in her heart. This delightful writer has fulfilled the conditions of sympathy and openmindedness. "In the love of nature," she has held "communion with her visible forms," and in return nature has spoken to her "a various language." And yet in the deeper sense it is not merely nature that speaks. It is rather God that speaks through nature. Reverently, yet with a keen sense of humor (which after all is a divine gift), she walks through the groves of the great Temple and hears myriad voices praising the All-Father. Appreciating the spiritual suggestiveness of Longfellow's phrase, "The manuscripts of God," she traces God's hand-writing through His created works and reveals their beauty and interprets their meaning to those who are not gifted with her rare insight, quick sympathy and clear understanding of nature's laws. Her sensitive soul is alive to all the influences of nature. She interprets the things we touch and taste, see, smell and hear. The chapters may give some idea as to the "manuscripts" she has attempted to decipher. "Writ in Water," "The Wizardry of the Soil," "The Redolent World," "Findings of the Ear," "Our Brothers, the Trees," "Pastures Fair and Large," "Nature's Fondness for Polka Dots," "A Rare Pictograph" (which describes most interestingly and gives reproductions of specimens found by campers in New Hampshire of the work of the "gifted beetle, painfully known to entomology as the *Pityophthorus sparsus* Lec., or 'White pine wood engraver'"), "When the Leaf is woo'd from out the Bud," and "The Great Manuscript," in which the author describes man as God's masterpiece of creation. Miss Sherman is widely acquainted with the literature of nature, but she is a close student of her ways and generously gives us first-hand information. Her work is dignified and serious, but relieved by a vein of quiet humor. She writes with grace and

poetic appreciation. The closing lines of the essay on "Nature's Fondness for Polka Dots" may be of interest to ministers:

"Still farther one might follow the trail of the polka dot, did it not lead into a region somewhat preëmpted by the clergy, who pray for a passport which shall read 'without spot or wrinkle or any such thing,' thus plainly admitting the existence of the polka dot in the moral world as well. Nevertheless, even here (if the laity be allowed to speak in a gentle and tentative tone), one is haunted by a doubt whether a soul without a single spot or wrinkle,—not a single one, be it understood,—would draw us so humanly and tenderly as one with just a few endearing moral freckles."

E. A. G. HERMANN.

A SALUTE TO THE VALIANT. By William Valentine Kelley. Price 75 cents net. Pages 101. The Methodist Book Concern, New York.

This little book brings to us a two-fold revelation,—it unfolds the rare spiritual beauty of a brave, suffering soul and it makes us marvel at the intellectual and spiritual wealth of the man who tells the story of her life. The author is the editor of the *Methodist Review*, New York. In a footnote to the remarkable sketch as it originally appeared in the *Review*, Dr. Kelley states that during twenty-five years of pre-editorial pastoral work he gave special attention to two classes in his parishes,—the children and the sick, suffering and afflicted,—"devoting to them much time and receiving from them so much benefit as to retain a sense of indebtedness." It was this ministry of love that brought him into personal touch with Frances Ida Gracey, who from babyhood was "sentenced to drag the ball-and-chain of lameness" all through life. One wonders to what extent the rich sympathy of the faithful pastor helped to make the heroic life or to what extent that life influenced the pastor and friend. It was this mutual relationship that helped to make possible the inspiration of this beautiful tribute of affection.

In the Foreword Bishop Stuntz says "Saluting is an art. It involves much. Its mastery demands definition of relationships and practice in technique. . . . Fundamental to the mastery of this high art is the understanding of mutual relationship. . . . Here is the key to this essay of the theme treated so brilliantly, so sympathetically by Dr. Kelley." He thoroughly understands his "art." He sees the heroic element in this young girl. He realizes that "valiancy is not monopolized by soldiers. A crutch may be as fit an emblem of valor as a sword." The sick room which he visited was a veritable battle-field where a great human spirit proved its invincibility over pain and where, instead of complaints, gratitude and good cheer and hope and humor were continually radiated into other lives. The author has crowded into his pages

all the wealth of his experience, gathered from life and books, in order to interpret the meaning of this life. His style moves along majestically, gathering in power and sweetness to the end. There are places where, as one reads, he feels a lump coming into his throat, and other places where he can hardly resist shouting for joy because of the unselfish spirit of this frail yet heroic girl. There is a fine interpretation of the literature of suffering,—appreciative references to Sidney Lanier, William E. Henley, Robert Louis Stevenson and others. Thousands beat a path to the door of this suffering girl and came away with her benediction resting on their lives. Quoting Robertson Nicoll the author says, "In order to understand Louis Stevenson one needs to spit a little blood," and adds, "It was because Ida Gracey knew all her life what it is to be lame that her pity went out to cripples, and to China, the land that is fullest of cripples, so that this empty-handed girl cherished for fourteen years a wild dream of building a home and hospital for the most friendless of her own afflicted class." On the south bank of the Yangtze River, within the walled city of Kiukiang, stands a monument that is most fitting to the memory of this beautiful life of service,—it is the Ida Gracey Home for Cripples.

E. A. G. HERMANN.

BRING HIM TO ME, OR THE SUFFICIENT REMEDY. By Charles N. Pace. Price 50 cents net. Pages 72. The Methodist Book Concern, New York.

This is a "short study of modern methods in the redemption of man." The title and treatment are suggested by a study of Raphael's masterpiece, "The Transfiguration," which strikingly contrasts the incidents connected with the transfiguration of Jesus and the healing of the demoniac boy. The disciples of to-day must face the same problem of sin and suffering which perplexed the disciples in the days of Christ's ministry on earth. They are continually asking "Why could not we cast him out?" The author attributes their failure to the use of wrong or defective methods. He points out the value and the weakness of various remedial methods which have been tried to redeem the sinner,—law, corrective surgery, social efficiency, eugenics and eugenics,—and holds out as the only hope of human life the Gospel message of salvation through Christ. The author's viewpoint is conservative.

E. A. G. HERMANN.

CHRISTUS CONSOLATOR. By H. C. G. Moule, D.D., Bishop of Durham. Pages vi + 148. Price \$1.00. The Macmillan Company, New York.

With the impression of this book still fresh upon our mind, we recall a widely quoted statement by the lamented Dr. John Watson (Ian Maclaren) made upon his retirement from the active

pastorate. He said that if he were given the chance of living his life over again, among other things which we would do (which during his ministry he had, in a measure, failed to do) would be to preach more comfortingly and to preach shorter sermons. The twelve chapters of this book answer this two-fold demand for *comfort* and *brevity*. No doubt much of this material was originally used in the pulpit. And for homiletical purposes the preacher will find much that is stimulating and richly suggestive. The chapters are prefaced by a scripture text, a poem or a prose quotation. They are products of the loom of life, woven throughout, in patterns of beauty, with strong threads of spiritual thought, gathered from scripture and religious experience. Copious biblical references are given on the margin of each page. But strictly speaking they are not sermons. Nor are they essays. The style is lucid, dignified, expressive, and thoroughly in keeping with the author's high theme, but the literary effect is subordinate to the religious purpose. These are messages of comfort. The author's descriptive phrase is quite apt,—they are “words for hearts in trouble.” These “words” have found a responsive chord in many troubled hearts, as we infer from the fact that this is the fifth edition with a total circulation of twenty-one thousand copies. In these pages deep calleth unto deep. The author has sympathetically entered into the fellowship of the sufferings of the millions whom the war has touched. The book is intended “principally to remind those whose hearts the European War has stricken of the hope and comfort which lie ready for their wounds in our Lord Jesus Christ.” A personal touch is added in a note to the second edition which strengthens the tie of sympathy between writer and reader. It is the simple statement that the writer had been called upon “very suddenly to surrender . . . the wife whose sympathy, counsels and prayers lay behind every page.” The book was born of the war, but its messages are of permanent value. The writer has in mind the age-long, universal problem of pain. Its pages are free from bitterness and hatred as the author looks out upon the battle fields wet with the blood of his human brothers. There is no attempt to settle this old question of “Why?” But the writer's conservative theology is inclined to place the entire blame upon a personal devil. He says, however, in these discussions of the origin of good and evil in the chapters entitled “In Quest of Light,” that they are only “guesses at truth.” Accordingly the riddle remains unanswered. Again, the writer's doctrinal viewpoint comes to the surface in the closing chapters where references are made as to the nature of Christ's Second Coming. There are those who find more comfort in a strong faith in the immanent Christ. Thus while in some places the side walls of this little Temple of Peace are built upon a theo-

logical framework that is not as substantial as some more modern thinkers would demand, the foundations are built upon the solid rock of Jesus Christ, and the House will stand through the storm. Or, to change the figure, the architect and the builder of this House of Peace is the Heart. The Head was only a workman who insisted upon using some material that would serve a temporary purpose. The House is not perfect, but it will serve as a "sanctuary" for many a wounded soul. From within this little "sanctuary" one finds "Christ, the Consoler." The chapters,—the high roads which lead up to this place of consolation,—are "The Sorrows," "The Mystery," "In Quest of Light," "Lift up your Hearts," "Until the Day Dawn," "Christ the Sufferer," "Christ the Consoler," etc.

E. A. G. HERMANN.

THE UTTERMOST STAR. By F. W. Boreham. Price \$1.25 net. Pages 265. The Abingdon Press, New York.

The reviewer has struck a streak of "luck." During a pastorate in the Middle West he was one time almost tempted to become a "prospector" in Colorado or a "home-seeker" in the Dakotas. In the event of his having yielded to the lure of the "crowd," he doubts whether he would have become any richer than the "money-poor parson" he is to-day. But there are other than material kinds of wealth. It is a great thing to discover a gold mine or explore an unknown country. But to have a veritable "gold mine" brought to the parsonage front door; to have an author wield his magic pen, and cry out "open sesame!" and lead one into a new land of sunshine and shadow, of beauty, joy and love, of strange adventure and rich human experience,—this was the good fortune that came to the reviewer on New Year's day. The editor of this quarterly did not realize that, when he sent this book for review, he became a real benefactor. We wish now in return to become a "benefactor" to others by recommending this book. We had during the past few years seen many notices of books by the same author, but we passed them by. How ignorant or unappreciative we sometimes are of treasures that lie at our very feet, or easily within our reach! Having discovered Boreham's latest work, we immediately procured a copy of "The Silver Shadow," and shall be unsatisfied until we go back and take up his other volumes one after another. Even then we shall hunger for more in the future. Titles of other volumes by this popular writer are "The Luggage of Life," "The Golden Milestone," "Faces in the Fire," "Mountains in the Mist," "The Other Side of the Hill," etc.

These "gleams of fancy" come from far-off Australia. Boreham touches the reason, conscience, heart, imagination, will, and reveals the meaning of an abundant life. He writes about every-

thing with which we have to do in life. He throws a thousand rays of light upon commonplace things and experiences and shows their beauty and richness and spiritual meaning. He knows nature and men, but he is not pedantic. His style is simple and clear, full of grace and charm. He has the insight and vision of the poet. It is the old world of which he writes in these essays but under his spell all things become new for us. One becomes half-angry that certain things which Boreham points out never occurred to him before or that he had never thought of saying a thing as Boreham so easily says it. He has been called the "preacher's essayist" and is regarded by some as the successor of J. Brierly. But he has much more color. Many of his sketches are drawn from the experience of the minister. Every preacher ought to read "The Doctor's Conversion," "Gyp," and other chapters of his books. Time and again the reviewer came upon certain thoughtful, dignified, stimulating passages which reminded him of places in "The Head and Heart," by our own lamented Dr. J. Spangler Kieffer. Boreham ought to find a place in the library of every preacher who wants to keep fresh and human.

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